

THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION

A Research Paper
presented in partial fulfilment of the
requirements for the degree of
Master of Arts in Political Science,
University of Canterbury,
Christchurch, New Zealand.

by

M. RIDZWAN

December 1972

TABLE OF CONTENTS

	<u>Page</u>
Preface	(i) - (v)
<u>PART ONE: HISTORICAL DEVELOPMENT OF CMSA</u>	
CHAPTER I: REASONS FOR FORMATION OF CMSA	1
(a) Problems of Assimilation	2
(b) Communication with Malaysian Government	8
(c) Unity and National Identity of Malaysian Students	13
CHAPTER II: THE ORGANISATION OF CMSA	17
(a) The Organisation of CMSA	17
(b) The Activities of CMSA	23
(c) The Pan-NZ-MSA Congress	25
(d) The Response of the Malaysian Government to CMSA	29
CHAPTER III: THE SIGNIFICANCE OF MALAYSIAN POLITICS IN THE ORGANISATION OF CMSA	38
(a) Separation of Singapore-Malaysia in 1965	39
(b) Implications of 'Separation' for CMSA	43
(c) May Riots of 1969 and their Implications for CMSA	47
<u>PART TWO: THE SAMPLE</u>	
CHAPTER IV: BACKGROUND OF THE SAMPLE	52
CHAPTER V: ANALYSIS OF MEMBERSHIP AND LEADERSHIP OF CMSA	56
(a) Participation in New Zealand Politics	57
(b) Attitudes towards New Zealand Government	62
(c) Attitudes towards Malaysian Government	72
(d) Attitudes towards the National Association (CMSA)	77
CHAPTER VI: CONCLUSION	81
APPENDICES:	
1. Constitution of CMSA 1962	84
2. Constitution of CMSSA 1965	88
3. Emergency Ordinance No. 74	93
4. Overseas Students Quota Restrictions in Australian Universities	100
5. Sample	102
(a) Questionnaire: Survey of Malaysian Students in Christchurch, 1972	
(b) Results of the Survey	111
BIBLIOGRAPHY	128

LIST OF TABLES

<u>Table</u>		<u>Page</u>
1.	Number of Malaysian Students in the University of Canterbury (1961 - 1972)	9
2.	Comparison of Sponsored and Private Malaysian Students in the University of Canterbury (1961 - 1972)	11
3.	Number on Management Committee of the Canterbury Malaysian Student Association (1962 - 1971)	22
4.	Activities of the Canterbury Malaysian Students Association (1962 - 1971)	25
5.	Centres of Pan New Zealand-MSA Congress	25
6.	Malaysian Racial Groupings at the University of Canterbury, 1972	39
7.	Response to Social and Political Issues	57
8.	Number of Malaysian Students at the University of Canterbury (1961 - 1972)	60
9.	Attitudes Concerning Discrimination by New Zealand Government	63
10.	Attitudes Concerning Discrimination by the New Zealand Public	64
11.	Admission of Overseas Students (on proportional geographical basis)	66
12.	Quotas on Overseas Students at Auckland University, 1970	67
13.	Quotas on Overseas Students at the University of Canterbury, 1973	67
14.	Grants of Ad Eundem Admission - Application. (Applicants' Countries of Origin)	69

<u>Table</u>		<u>Page</u>
15.	Opinion on Representation of CMSA to the Malaysian Government	73
16.	Usefulness of the Canterbury Malaysian Students Association	77
17.	Opinion on Functions of the Canterbury Malaysian Students Association	79
18.	Attitudes on the Purpose of the Canterbury Malaysian Students Association	80

LIST OF ILLUSTRATIONS

<u>Figure</u>		<u>Page</u>
1.	Membership of the Canterbury Malaysian Students Association (1962 - 1971)	18
2.	Attendance at the Annual General Meetings of the Canterbury Malaysian Students Association (1962 - 1971)	19
3.	The Organisation of the Canterbury Malaysian Students Association (1962 - 1971)	21
4.	Composition of the Committee of the Canterbury Malaysian Students Association by Race (1962 - 1971)	40

PREFACE

In 1962, there were 590 overseas students from 37 countries studying in New Zealand. 100 of these were from Malaya and Singapore. They have become a familiar sight in universities, special training schools and the various high schools in New Zealand. This number has been increasing over the years so that by 1972, there are over 600 Malaysian students in Christchurch. 470 of them are at the University of Canterbury.

The growth in the number of Malaysian students has produced a considerable number of problems, both for the New Zealand government and the New Zealand public but mostly for the Malaysian students themselves. As early as 1967, the New Zealand government and public was aware of this and efforts to restrict the number of Asian students in New Zealand universities were enforced.

With the increasing number of Malaysian students in Christchurch, relationships between Malaysians and New Zealanders took a less favourable turn due to formation of cliques among Malaysians. In universities, high schools and other institutions where they are studying, the Malaysian students are frequently in exclusive gatherings - grouped together at lectures, cafeteria and library.

The New Zealanders react to such communal groups with different feelings. Some see nothing wrong with it, some with genuine interest go out of their way to start a friendship; more just tolerate and ignore them. For a few, there begins a gradually growing dislike of the aloofness. This lack of contact between New Zealanders and the Malaysian students is perhaps one of the major reasons for the misunderstandings which occur

between them.

The causes of this segregation of Malaysian students are two-fold. Firstly, it is mainly due to an inherent shyness which prevents them from making the first move towards a conversation. Secondly, there is a general indifference in both parties towards each other.

However, the problem of segregation is only one of the difficulties which the Malaysian students have to face in the new environment. The Malaysian student visiting New Zealand is a stranger and certain consequences are attached to this position. He discovers that the familiar norms of the home society, often accepted unquestioningly as the course of socialisation as recipes for normal social relations, do not necessarily hold in the host society. He is suddenly bereft of what had been safe guides for his conduct. Whilst the host country is indulgent to the stranger in some areas, it expects conformity in others.

The background of a Malaysian student either Malay, Chinese or Indian, has been moulded by oriental traditions, customs and values. Each group of students had been subjected to life-ways different from those practised in New Zealand. Even though Western 'civilisation' had made its influence felt on a section of the Malaysian population, their general style of life and attitudes, their manners of expressions, eating and various other aspects of life are still basically traditional.

Assimilation into an entirely new way of life involves many problems. The main difficulties faced by the Malaysian students in New Zealand include language, education, accommodation, racial discrimination and sex relationships. Above all, the problem of assimilation is caused by the cultural differences between the Malaysian students and the 'host' society.

Thus in the interest of both the 'guests' and the 'hosts', this study is designed to produce as much information as possible, so that a more complete picture of the Malaysian students may be obtained. It is hoped that the information contained in this study will provide some of the basis of understanding for future relations.

The study is, however, confined to the Malaysian students Association in Canterbury, whose membership in 1971 comprised approximately 41% of the total Malaysian population in Christchurch. Part One, the historical background of the Canterbury Malaysian Students Association (hereafter referred to as CMSA) is traced from its formative years since 1962 to 1972. The CMSA experienced organisational changes in 1965 and 1969, due to political developments in Malaysia.

Part Two is designed to analyse a short survey of 100 Malaysian students in Christchurch in 1972, and to investigate the background, the opinions and views of these students towards their national Association; their general problems of adjustment in New Zealand and contemporary social and political issues.

The major problem faced in this study has been the devising of the questionnaire, because of the shortage of reference material. Furthermore, in order to avoid sensitive issues, such as racial questions, answers from indirect questions are compiled. One such case is the question of the racial background of the students. No direct question was asked concerning race; on the other hand, the students were asked their religious denominations. The Muslims are categorised as Malays while those with other religious denominations are non-Malays (Indians and Chinese).

After the questionnaire had been completed, the next problem was that of distribution. 250 forms were distributed to the members of CMSA at its Annual General Meeting for 1972.

The method was found to be ineffective, for only 40% was returned.

The final problem is to take a non-partisan stand on sensitive issues, such as the clash of interests between the Malays and Chinese. Admittedly, these shortcomings would pose as limitations to the value of the study, despite the attempt to give an academic, non-partisan presentation of material.

Nonetheless the important issues which concern the Malaysian students in Canterbury are posed in this study, including the problem of assimilation. Since 1965, however, the most important issue in the organisation of CMSA has been the problem of unity and national identity of the Malaysian students. Malaysians being of a multi-racial society, this problem has become increasingly prominent in Malaysian politics. This study also attempts to show the background of Malaysian politics which have given rise to the disunity among the Malaysian students in Canterbury.

* * *

Acknowledgements

I am greatly indebted to my supervisor, Dr R.R. Macintyre (Political Science Department, University of Canterbury) who has helped me constantly from the beginning of the project. Without his encouragement and co-operation, I might not have been able to complete this work on schedule. Mr N. Roberts of the same department has also been extremely helpful to me in dealing with all the computer work involved in the project. I also wish to thank Professor Jackson (Political Science Department) for permitting me to do this course, and Mrs Gillian Segar for typing my manuscript.

I was able to undertake this project only due to the availability of the CMSA files from 1962 to 1971. In connection with this, I wish to thank the CMSA Committee 1971, especially Mr Kong Khai Yeng and the CMSA Committee 1972. My hearty thanks are also due to all the Malaysian students who have co-operated in making this project possible by answering my questionnaire. My utmost gratitude is due to my husband, Mohammed Ridzwan, who has constantly encouraged me in my work throughout the year.

Lastly, but not least, I wish to thank my sponsors, MARA, for providing the scholarship, and the student officers from the External Affairs Department of the Ministry of Foreign Affairs, New Zealand.

University of Canterbury,
Christchurch, New Zealand.
December 1972

M. Ridzwan

PART ONE

HISTORICAL DEVELOPMENT OF THE
CANTERBURY MALAYSIAN STUDENTS ASSOCIATION

CHAPTER I

REASONS FOR FORMATION OF THE
CANTERBURY MALAYSIAN STUDENTS' ASSOCIATION

The Canterbury Malayan Student Association¹ was formed on 15 April 1962, by a group of Malayan student leaders. The Constitution stated the objectives of the Association as follows:

- (1) to encourage fellowship and corporate life among the Malayan students in Canterbury;
- (2) to promote cultural and allied activities with a view to keeping members in touch with Malayan affairs;
- (3) to represent, in general, the interests, rights and welfare of the Malayan students in Canterbury;
- (4) to form liaison with the Malayan Government and its appointed High Commissioner in Australia and New Zealand, as well as sister Malayan Students Organisations in other parts of New Zealand;
- (5) to assist the new Malayan students, arriving in Canterbury, in their orientation for stay in the province;
- (6) to promote and maintain understanding and friendly relations with other nationals;
- (7) to encourage Malayan national unity and develop a sense of citizenship and loyalty among the Malayan students in Canterbury.²

¹ The Association was renamed 'Canterbury Malaysian Students Association' in 1963, following the formation of Malaysia.

² See 'Constitution of CMSA' (Clause II), Appendix 1.

Broadly, the objectives of the Association can be summed up into three main categories; the first three objectives outlined in the Constitution would be included into one major category of helping the students to adapt to the new environment. Secondly, the objectives are to form and maintain liaison with the Malaysian Government and thirdly, to promote unity and a sense of national identity among the Malaysian students in Canterbury.

(a) Problems of Assimilation

It is generally known that assimilation in a new environment involves many difficulties. To assimilate in a new and strange environment, the Malaysian student must actively seek and win acceptance through his personal qualities and his ability to adapt to the new society. To do this, he must obviously welcome the company of local people, show an interest in their country, their society and their customs. He must 'praise' what he finds good and refrain from criticising things he does not like.

The local people do not usually mind whether the student is a Muslim, Hindu, Buddhist, or Pagan. They do not mind whether he is conservative, liberal or radical in his political views. But in the comparatively minor things of life, they expect him to conform to local customs and standards. He will not easily win acceptance unless he eats and washes in accordance with local custom, and observes the customary relations between the sexes and the local time schedule.³

Problems of assimilation are not confined merely to this aspect of cultural differences. There are other related problems

³ Assimilation is made more difficult due to the fact that the Malaysians are brought up with different values from the host society. For example, a Malay eats with his hands which can be considered 'dirty' by New Zealanders. The Malaysian traditionals regard the female as the inferior sex.

including language, academic, accommodation and social discrimination.⁴

Problems of Language

The Malaysian students are more fortunate than some other overseas students in that they have been educated in English-speaking schools. However, many still have great difficulty in communicating and sorely lack the ability to follow their lectures with ease.

It is quite extraordinary how an overseas student can conduct a consecutive conversation, laugh in the right places, and indeed appear to understand everything, when in fact he is grasping the meaning of only a fraction of what is being said to him. Moreover, another quite extraordinary aspect of the language problem is that the student himself often has no conception of his own limitations, at least until he has been repeatedly humiliated by bad marks and frustrated by having misinterpreted a question in an examination paper.

In personal relationships, this failure of communication appears to be a wilful lack of co-operation. It is this failure of co-operation that often gives rise to the impression of complacency and even arrogance.

Educational Problems

In Malaysian society, educational achievement is the passport to social advancement and social mobility. Thus great emphasis is given to achieving further education, especially in professional qualifications.⁵

⁴ K.E. Ussher, 'Problems of Overseas Students' (paper presented at the Fourth Biennial Conference of the Australian and New Zealand Student Health Association, Auckland, January 1970), p. 3.

⁵ This is so because Malaysia is a developing nation economically and politically, and is in great need for technical and skilled personnel. While unskilled labour is abundant, there are, however, few people who are able to manage and execute policies.

However, a Malaysian student faces a number of problems regarding his academic career in an overseas university. Firstly, there is the language difficulty. Secondly, there is a considerable difference between the New Zealand and Malaysian systems of education. In the first few years, the Malaysian students, like other overseas students, are faced with the reality that they have to organise their work, select their reading from the mass of books available. But the conditioning of the Malaysian educational system is quite unsuited to the academic requirements in New Zealand.⁶

In all these circumstances, there is a tendency for some students, bewildered at the mass of material with which they are confronted, to attempt too much, not realising the extent of the ground to be covered. Consequently, they do not do enough work at the beginning of the year and leave all their consolidation and revision until too late.⁷

Perhaps the greatest problem faced by the Malaysian students and overseas students in general, is in competing with their New Zealand counterparts. Through conversation with other Malaysian students, there is a general feeling of inferiority among the Malaysian students. Consequently, the tendency is to keep silent for fear of rebuke. On the other hand, they are more free in their expression of opinions among themselves.⁸

⁶ The habit of 'temple' or 'parrot' learning is one of the most difficult to forget. It shapes an uncritical mind, (an undesired condition at university level).

⁷ This aspect may be true for most students generally. It applied to Malaysian students especially from my personal experience and from conversations with other Malaysian students in Canterbury.

⁸ For example, we seldom see a Malaysian student during forums or discussions which are organised by the Canterbury University Students Association. However, attendance and participation in discussions organised by CMSA is high and active. See also Canta, 17 March 1972.

Problems of Accommodation

Outside the academic field, the biggest single problem of the Malaysian student is accommodation. The nature of his accommodation bears a profound influence on the student's development, his final attitude and his overall performance.

Many believe that university hostels provide the best accommodation for overseas students. There is a popular conception that hostels tend to stimulate their inmates to an active participation in university social life.⁹

Flatting in general is considered a most unsatisfactory form of accommodation for foreign students. In his study concerning the overseas students, Yunus Noor found that students in flats are very isolated for they seldom go out and mix with other groups. Their English is very poor in most cases and this in turn affects their studies.¹⁰

This digression from the main theme is necessary to show the complexity of the problems faced by the Malaysian students. Clearly, the students welcome the idea of a national body where they can come together for discussion and to enjoy each other's company. A national student body no doubt would help to cushion the effects of changes in the new environment. A student who experiences difficulties in expressing himself in the company of New Zealanders, will find himself more at ease among fellow Malaysians.

Although it can be argued that a national body is not necessary for Malaysians to meet each other, an Association would widen the scope of their communication. Without an Association,

⁹ D.W. Dunlop, 'The Administration of Overseas Students', (paper delivered at NZUSA Seminar on the Problems of Overseas Students in New Zealand, Wellington, May 1966), p. 12.

¹⁰ Y. Noor, 'A Study of the Overseas Students in Christchurch'. (Unpublished M.A. thesis for Education, University of Canterbury, 1968), pp. 41-46.

the Malaysian would mix only with his neighbours and friends and those doing the same subjects at the universities. An Association, however, provides the opportunity for him to meet a wider circle of Malaysians. Without an Association, communication among Malaysians would be limited to personal and trivial matters. An Association, on the other hand, would provide a chance for Malaysians to have an interchange of ideas on topics of some important nature, e.g. politics, in the form of forums, debates and discussions.

However, forums, debates and discussions and meetings of the CMSA are conducted in English. Hence the argument that the language difficulties form a major problem of assimilation is doubtful. The argument would stand to reason if the Malaysians use their native language, different from the local language. One is therefore tempted to conclude that there are other reasons why the Malaysians prefer to have a national Association rather than join in discussions in other university associations, such as the Canterbury University Students Association.

The reasons which seem plausible have very little to do with language problems. It is probable that the Malaysian students suffered from an inferiority complex. This can be deduced from the general behaviour of Malaysian students. One could note a considerable difference in their behaviour while they are in the company of New Zealanders, and while among themselves. For example, during a discussion about the overseas students' problems at the Ilam Cafeteria, at the University of Canterbury, a Malaysian student present chose not to speak at all, although the main line of conversation was in his disfavour.¹¹

¹¹ Ngiau Hoh Kong, 'Problems of Overseas Students', Canta, 17 March 1972.

The first three, the fifth and sixth objectives of the CMSA, as outlined in the Constitution,¹² are concerned with helping the Malaysian students in their problem of assimilation. While it is true that the Association helps to cushion the effects of changes in the new environment, it is, however, contradictory in its general aim. Once there is a national Association, the tendency is for the majority of Malaysian students to be members, and very little effort is made to mix with New Zealand students in other outside clubs. This would in fact make it more difficult for Malaysian students to communicate with their New Zealand hosts during lectures or when they meet at the cafeteria. Consequently, many people postulated that if there is no national Association, and the Malaysian students are encouraged to join other university clubs, the opportunity to mix more freely with the New Zealand students would be greater.¹³ They would share a common interest as club members and this would help the Malaysian students to cultivate a wider circle of New Zealand friends. In this way, some of the barriers which existed between them would be lifted and the problems of assimilation would be lessened.

Looking at this argument, it would seem that the presence of the national association, such as the CMSA, acts as a hindrance to assimilation into New Zealand society. On the other hand, it can be argued that through such an organisation Malaysian students are able to come into contact with other bodies, such as the Rotary Club, the International Club and many others. Through CMSA, the Malaysian students could organise holiday tours to other parts of New Zealand in conjunction with the International Club.

¹² See 'Constitution of CMSA' (Clause II), Appendix 1.

¹³ For example, Rahman Khan, 'Newsletter to all Overseas Students in New Zealand Universities', 26 March 1971. See NZUSA International File 1971.

Furthermore, as an association, the Malaysian students could promote Malaysian culture to the New Zealand public by organising Malaysian cultural concerts and dances.

The argument that the Malaysian students as a body can do much more in the process of assimilation, rather than as an individual is certainly one of the main reasons for the formation of CMSA in 1962.

(b) Communication with Malaysian Government

Role of the Malayan Government in the formation of CMSA (1962)

Three leaders of CMSA (Kamaruddin b. Nordin, Lee Hok Leng and Junid Abu Saham), stressed the importance of communication with the Malaysian government. They stated the major reasons for the formation of the CMSA;

It would be a liaison with home authorities for them; so that information about events occurring in their country could be disseminated; so that national celebrations could be organised; and finally, so that it could serve as a focus of unity among the members.¹⁴

Although they explicitly stated the reasons for the formation of the CMSA, they did not disclose why the Association had not been formed earlier. This can only be answered from an examination of the number of Malaysian students prior to 1962.

¹⁴ See CMSA File 1963 - 64.

TABLE 1

NUMBER OF MALAYSIAN STUDENTS IN THE
UNIVERSITY OF CANTERBURY (1961 - 1972)

<u>Year</u>	<u>No of Malaysian Students</u>
1961	31
1962	34
1963	36
1964	55
1965	64
1966	82
1967	87
1968	127
1969	214
1970	452
1971	457
1972	470

Source: Registrar, University of Canterbury, 1972.

The above table shows the number of Malaysian students at the University of Canterbury. In addition, there were a few students at Lincoln College and at some high schools. Nonetheless, prior to 1962, there were comparatively few Malaysian students. At that stage, communication between students and the Malaysian government could only be on an individual basis. With a small number, the government did not require an organisation to help disseminate any information to the students. Furthermore, such a small number would not form an effective organisation on its own. However, with the increase in the number of students, it is obvious that it would be tedious for the Malaysian Government to communicate with the students on an individual basis. One could imagine the plight of the government writing 470 letters to inform students about a certain government policy.

It is obvious that time and expense could be saved if a student body could disseminate the news to the students for the Malaysian government. The fact that the Malaysian government did not have an embassy or a government official in New Zealand further emphasised the need for a student body.¹⁵ Following this argument, it is plausible that the Malaysian government might have encouraged the formation of the CMSA in 1962. There is a hint of this in a letter to a Malaysian student in Christchurch from the Department of External Affairs, 6 April 1962.¹⁶

The Secretary of External Affairs, Priscilla Williams, wrote of the forthcoming visit to New Zealand by Dato' Suleiman bin Dato' Abdul Rahman, the High Commissioner for the Federation of Malaya to Australia and New Zealand:

They wish to meet as many students as possible during the course of this visit.

We should be grateful if you could inform the Malayan students in Christchurch about this visit and we hope that most of them will be able to attend.¹⁷

From this letter, one can deduce that a national student association would indeed make such arrangements much easier. The Canterbury Malayan Student Association was formed on 15 April 1962, and the fifth item on the agenda of the general meeting was the visit by the High Commissioner due on 19 April 1962.¹⁸

Was this visit merely coincidental? If so, why was the CMSA formed on 15 April 1962, eight days after receiving the letter from the External Affairs Department, Wellington, and four days

¹⁵ The Malaysian Embassy in New Zealand was established in 1970. Prior to that, Malaysian affairs in New Zealand were conducted through the office of the High Commission in Canberra, Australia.

¹⁶ 'Letter from External Affairs Department, Wellington' in CMSA File 1962 - 63.

¹⁷ Ibid.

¹⁸ 'Report of the Inaugural General Meeting of CMSA 1962'. CMSA File 1962 - 63.

before the visit by the High Commissioner. Another reason for this speculation of the government's encouragement of the formation of CMSA was that the High Commissioner was particularly interested to meet Malayan students in all the centres, including Auckland, Palmerston North and Wellington.¹⁹

Role of Private Students from Malaysia

An examination of the statistical background of the Malaysian students in the University of Canterbury showed that there is a steady increase in the number of private students.

TABLE 2

COMPARISON OF SPONSORED AND PRIVATE MALAYSIAN STUDENTS IN THE UNIVERSITY OF CANTERBURY (1961 - 1972)		
<u>Year</u>	<u>Sponsored</u>	<u>Private</u>
1961	24	7
1962	26	8
1963	28	8
1964	37	18
1965	39	25
1966	40	42
1967	39	48
1968	32	95
1969	36	178
1970	29	423
1971	32	425
1972	34	436
Source: Registrar, University of Canterbury, 1972.		

¹⁹ 'Letter from External Affairs Department, Wellington, 6 April 1962.
CMSA File 1962 - 63.

The Malaysian students in Christchurch and other centres in New Zealand are comprised of both sponsored and private students. Whilst the welfare of the sponsored students under the Colombo Plan and MARA is being looked after by the External Affairs Department, the private students are mainly left on their own.

The External Aid Division of the Ministry of External Affairs is responsible for the sponsored students. It operates the generous financial terms under which they study. There are in addition to the daily allowance, book, clothing, blanket and travel grants. The department takes responsibility of the students' financial needs while in the country, and a departmental officer assists with all the arrangements relating to accommodation, holiday tours, hospitality, study courses and all matters affecting the general well-being of the students from the time of arrival until the time of departure.²⁰

All official communication between the students and the Malaysian government will be handled through the Department of External Affairs. Such matters range from permits for extension of time to study, renewal of the students' passports and registration of citizenship.

The private students on the other hand, pay fees to study in New Zealand universities, colleges and high schools. This category of students is under the responsibility of the Department of Labour, which does not extend similar treatment as the Department of External Affairs.

Communication concerning official matters with the Malaysian government is on an individual basis. Consequently, the private students are faced with certain difficulties and disadvantages. For example, they are not informed of job opportunities in

²⁰ Handbook for Students and Trainees under New Zealand Government Aid Programmes. (Department of External Affairs, Wellington, 1970), pp. 22-41.

Malaysia. The need for a student body which would act as liaison with the Malaysian authorities was further emphasised because of this situation.

The formation of CMSA would bring further advantages to the Malaysian government as well as to the students in New Zealand. The government's burden of disseminating policies and news is considerably lessened, by sending them only to the Associations in the different centres. On the other hand, all interested students have the opportunity of reading the news concerning Malaysian affairs. For with the establishment of an Association, the government can send newspapers and bulletins and magazines.

A strong national student body would be able to act as a pressure group. The students would be able to suggest policies to the Malaysian government and in fact have a more active participation in the Malaysian political scene. In 1962, the Malayan Union in London was already quite strong and the Malaysian students in Australia had formed their national Associations at the various centres. Their influence may have been considerable in initiating the formation of the CMSA in 1962.

(c) Unity and National Identity of Malaysian Students

Since 1965, this factor has come to be the most important issue in the organisation of CMSA. The Malaysian political and social history is highlighted with racial clashes between Malays and Chinese.

However, in the Constitution of CMSA in 1962, the leaders listed the objective 'to foster unity and sense of national identity among members' as the last one.²¹ This inferred that prior to 1962, the clashes of interests which occurred between the Malaysian students in Canterbury was insignificant. It is

²¹ See 'Constitution of CMSA' (Clause II(e)), Appendix 1.

notable that even in Malaya at that time, racial harmony between races prevailed. One can therefore reject any contention that the Association was formed to overcome any disunity among the races. It follows then, that the objective to foster national unity is taken to apply to a wider sense of unity among Malaysians, rather than specifically between the two major races.

As Malaya was a newly independent nation,²² national identity among its people plays an important role. An Association of Malaysian students could help in fostering this national identity by promoting a sense of belonging to a national body, among its members. This is effected by way of celebrating national functions, promoting national culture and discussing national affairs. It is inevitable in such circumstances that a sense of national consciousness is instilled in the members.

However laudable the objectives may be, it is questionable whether the Association did in fact, foster any degree of national identity. One can speculate that any dissenting elements among the Malaysian students could use the Association to air their grievances against the government or political situation in the country.²³ It is probable that such actions would be detrimental to the nation. The New Zealand public could be influenced by these people and would then have a low regard for Malaysia as a nation.

In the effort to explain and simplify the patterns of adjustment of the overseas students, several theories have been put forward by social scientists.²⁴ In a study by

²² Malaya gained independence from the British on 31 August 1957.

²³ Examples of articles by Malaysian students showing their dissatisfaction with the Malaysian government include, Fatimah Kow, 'The Malaysian Breed', in Ulasan Penuntut Malaysia Canterbury, Vol. I, No. 2, 19 July 1972.

²⁴ e.g. Sverre Lysgaard, 'Adjustment in a Foreign Society Norwegian Fulbright Grantees Visiting the United States', International Social Science Bulletin, Vol. 7, No. 2, 1955, pp. 45- 51.

Sewell and Davidson²⁵ some patterns do emerge. Most of the overseas students could be placed into a category of 'detached observers'.

These students have no need or desire to involve themselves socially, politically or emotionally in the life of the host country. As such, if they participate they do so only to a limited extent. They usually come with specific purposes, usually for a short duration. They thus concentrate on what they come to get, and satisfy their social needs by seeking companionship among fellow students of their own nationality. If the number of fellow student nationals is great, then their participation in the life of the country is even further reduced.

The Malaysian students in New Zealand as a minority group tend to be gregarious. One is tempted to include the Malaysian students in New Zealand in the category of 'detached observers' which is a national characteristic of the overseas students as indicated by Sewell and Davidson.²⁶

In the case of CMSA, there are at least grounds for believing that it might have been a national development. Social scientists have indicated that when the number of fellow student nationals is large, their participation in the 'host' country is reduced and they tend to find companionship among themselves, thus forming national groups.²⁷

Other forces, such as national unity and identity, communication with home government, might have greatly influenced the development of the national Association. But they would remain secondary to the 'national' consequence when there is a large number of Malaysians in Christchurch.

²⁵ W.H. Sewell and O.H. Davidson, Scandinavian Students on American Campus, (Minneapolis: University of Minnesota Press, 1961).

²⁶ Ibid.

²⁷ Richard T. Morris, The Two-Way Mirror: National Status in Foreign Student Adjustment, (Minneapolis: University of Minnesota Press, 1960).

This is common with other overseas students in New Zealand, or for that matter in any other country where a substantial number of overseas students are found. The Vietnamese, Fijian and Thai Students Associations in New Zealand are all formed from the fact that they are minority groups in this country. Similarly, Malaysian Student Associations are formed in Australia, Britain and America.

CHAPTER II

THE ORGANISATION OF THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION

(a) The Organisation of CMSA

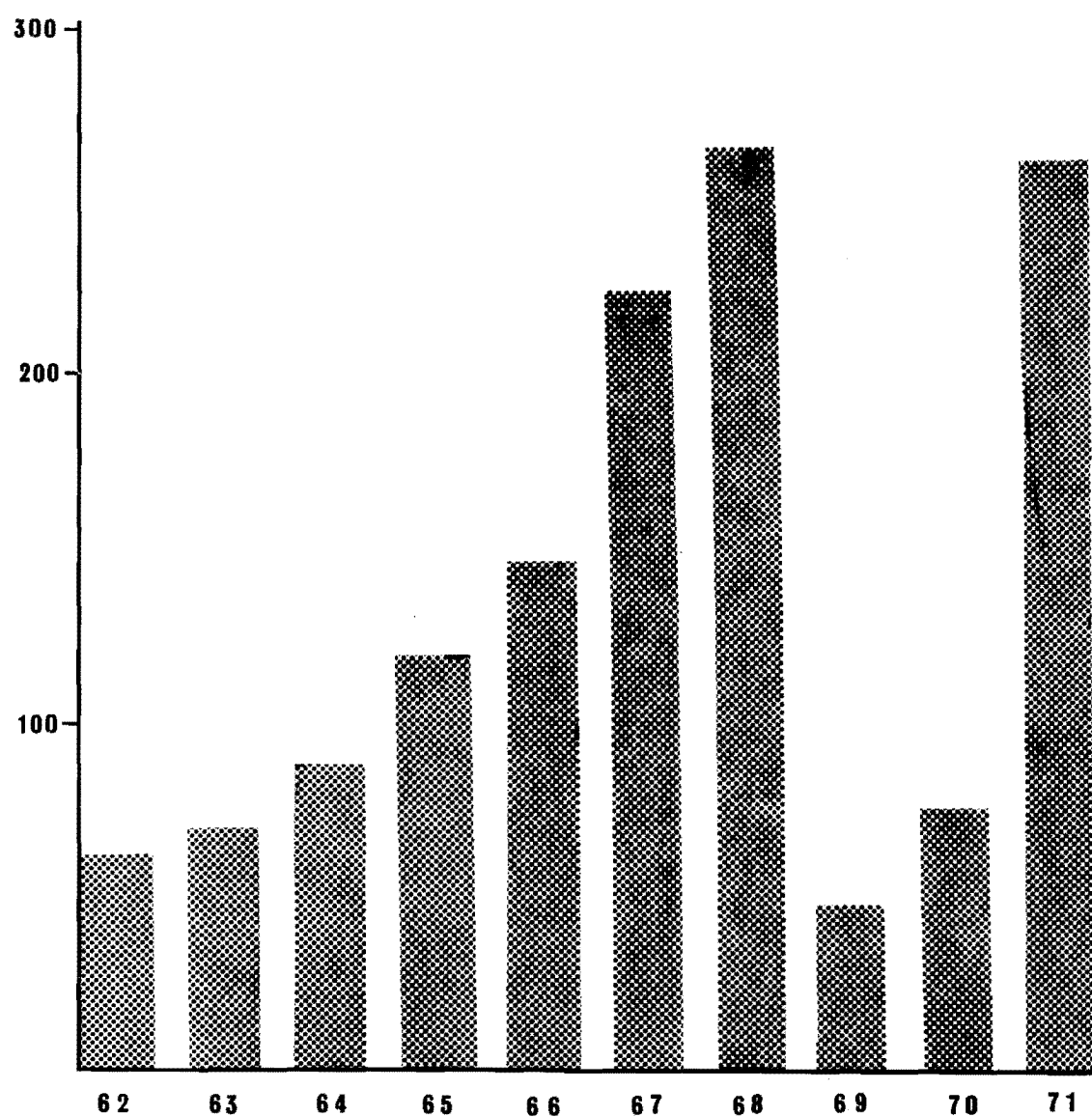
The growth in membership of CMSA from 61 in 1962 to 240 in 1971 corresponded with the steadily increasing number of Malaysian students coming to Christchurch. However, (in 1969 and 1970), there was a marked decline in membership from the peak, 270 in 1968 to only 44 and 70 members respectively. (See Figure 1). This significant development in 1969 is due to the split of the organisation into two separate associations, the Canterbury Malaysian Students Association (CMSA) and the Canterbury Malaysian-Singapore Students Association (CMSSA). This event marked a pronounced disunity among the Malaysian students in Canterbury.

Ordinary members are recruited during the Annual General Meetings. However, the Malaysian students response to Annual General Meetings has never been great. For the past ten years, attendance at the Annual General Meetings has never exceeded 200 (see Figure 2). In 1971, for example, when there were over 400 Malaysian students in Christchurch, only 110 people attended the Annual General Meeting.

A number of reasons can be put forward for this general apathy on the part of the Malaysian students. Firstly, the privileges of using the 'Malaysian House' and all its facilities (see below), of attending social functions, trips and excursions and of joining discussions and forums organised by the CMSA, do not necessitate that a Malaysian student should become a member of CMSA. The 'Malaysian House' is open to all Malaysians in New Zealand, and all Malaysians, either members of CMSA or otherwise,

FIGURE 1

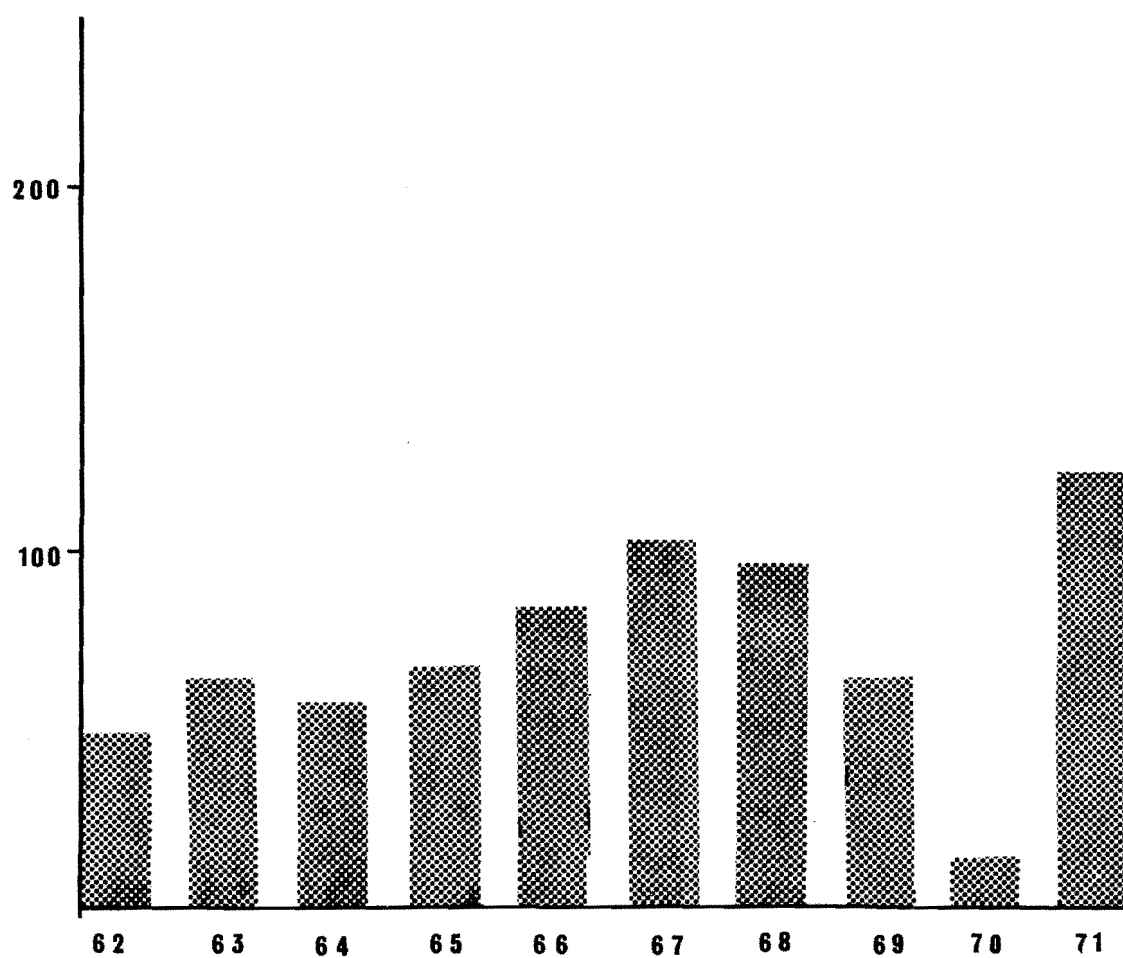
MEMBERSHIP OF THE CANTERBURY MALAYSIAN STUDENTS
ASSOCIATION (1962 - 1971)



Source : C M S A Files 1962 - 1971

FIGURE 2

ATTENDANCE AT ANNUAL GENERAL MEETINGS OF THE
CANTERBURY MALAYSIAN STUDENTS ASSOCIATION
(1962 - 1971)



Source: C M S A Files 1962 - 1971

are welcomed to Malaysian social functions. Thus from this point of view, one can understand why a considerable number of Malaysian students do not become members of CMSA and never attend its annual general meetings.

A second explanation can be derived from an examination of Figures 1 and 2. A large number of members of CMSA just do not attend the Annual General Meetings. In 1965, only 65 students attended the AGM, when in fact the CMSA had a membership of 120 during the previous year. Similarly in 1972, merely 100 members attended the AGM in April.¹

To overcome this difficulty, the Committee usually accepts membership throughout the whole year. Ordinary membership was open to all Malaysians resident in Canterbury for the purpose of undergoing a course of study or training. An Ordinary member shall be entitled to hold office, vote and enjoy all the rights and privileges appertaining to the membership of the Association. Ordinary members shall pay an annual subscription of one dollar.²

Other means of obtaining membership had been in practice. New Malaysian students in Christchurch were given a welcoming reception by the CMSA Committee. Introduction to the older students was made. Besides, subscriptions for membership of CMSA were sought and obtained because the new students were mostly receptive to such an association.

The CMSA also made provision for Associate membership. All other persons who have substantial connections with Malaya/Malaysia and are interested in the welfare of Malaysian students in Canterbury shall be eligible for Associate membership. The Associate membership shall be given at the discretion of the

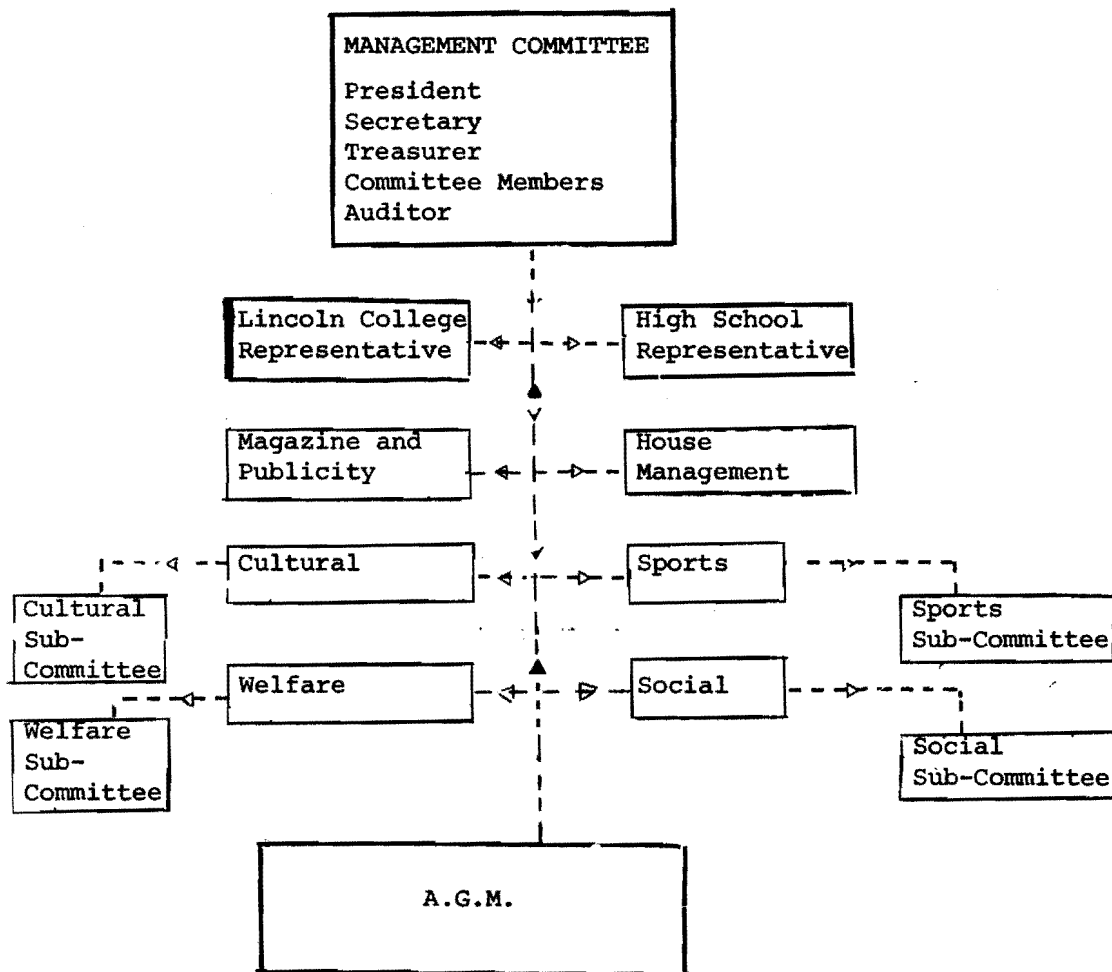
¹ Report of the Annual General Meeting of CMSA. See CMSA Files 1965 - 66 and 1971 - 72.

² See 'Constitution of CMSA' (Clause III (a)), Appendix 1.

Committee subject to confirmation by a general meeting. An Associate member shall enjoy all the rights and privileges as an Ordinary member except he shall not vote or hold office in the Association.³

FIGURE 3

THE ORGANISATION OF THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION (1962 - 1971)



Key to Decision-Making:

↑ - Answerable to the Annual General Meeting

↓ - Answerable to the Management Committee or Executive

³ See 'Constitution of CMSA' (Clause III (b)), Appendix 1.

The Management Committee of CMSA comprises the President, Vice-President, Secretary, Treasurer and three or four Committee Members and an Auditor. The number on the Management Committee has increased from eight in 1962 to fourteen in 1971. (See Table 3).

TABLE 3

NUMBER ON MANAGEMENT COMMITTEE OF THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION (1962 - 1971)	
<u>Year</u>	<u>No. on Committee</u>
1962	8
1963	9
1964	10
1965	10
1966	10
1967	11
1968	12
1969	14
1970	13
1971	14
Source: <u>CMSA Files</u> 1962 - 71.	

This is due to the increase in the membership which gives the Management Committee a larger scope in the organisation. The increase in the number on the Management Committee is necessitated by the increase in the number of portfolios of the Management Committee as membership increases.

A prominent feature of the organisation of CMSA is that the Management Committee had to take a dual responsibility of carrying out the legislative and executive functions. The Management Committee took upon itself the responsibility of planning the activities of the organisation, as well as carrying out the task of performing each detail during and after each function. Besides coping with this general responsibility, the members of the

Management Committee often find themselves under pressure of strong waves of criticism. Presidential addresses and editorials of the Malaysian students' magazine often referred to the burden held by the Committee members.⁴

An editorial of the Malaysian students' magazine holds:

As the number of Malaysian students in Canterbury reaches new heights, it is extremely discouraging to note the increasingly disproportionate number of active members. When the Association was first formed, its strength lay not in its numbers, but in the vibrant enthusiasm that put into practice the ideals and objects as set out in the Constitution.⁵

The lack of co-operation on the part of the majority of members and the inability of the Management Committee to devise means to make the Association more attractive to them, could be considered as the two main factors which contributed to the organisational defects of CMSA.

The main criticism against the Management Committee was that it failed to give an equal distribution of responsibilities. The Committee had tried to take up the burden of the Association alone and failed to form sub-committees in cases where they were required.⁶ Furthermore, the members were not adequately and timely informed of the activities of the Association.⁷

(b) Activities of the Canterbury Malaysian Students Association

The activities of the Association can be divided broadly into social, political, sports and cultural. The analysis of the

⁴ See, for example, Samad, 'A Reminder' in CMSSA Newsletter, No. 3, 1967.

⁵ Editorial in CMSA Bulletin, No. 1, 1968.

⁶ A.B. Kadis, 'Expose '67' in CMSA Newsletter, No. 3, 1967.

⁷ Ibid.

activities carried out in each year would reveal the nature of the Association, whether it is more a social club or sports organisation or a political body. The following analysis which has been carried out tends to show that the Association serves mainly as a social and sporting association with very little political activity. However, the analysis is based primarily on the main activities carried out during the year and assumes that each function entails equal effort. Furthermore, publication of newsletters and magazines which show a greater interest in political affairs are not considered.

The analysis of the activities is carried out by studying the nature of these activities in each year, and the emphasis given by the Management Committee and the response by the members. Each year, the Management Committee plans a list of activities to be carried out. The main activities include 'Freshers Welcome Evening', Discussion Evenings, Coffee Evenings, sports sessions on Saturdays and inter-competition, Pan-New Zealand MSA Congress, National Day Celebrations, trips and excursions to interesting places in New Zealand.⁸

The following table shows that the emphasis is given to the social activities. This is true of each Management Committee from 1962 to 1971. Furthermore, an examination of the minutes of the Management Committee meetings shows that much time is spent in discussing the preparation of these social functions, especially the National Day Celebrations.⁹

⁸ Report of the Management Committee, Minutes of CMSSA 1968, in CMSSA File 1968 - 69.

⁹ Report of the Management Committee, Minutes of CMSSA 1963, in CMSSA File 1963 - 64.

TABLE 4

ACTIVITIES OF THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION (1962 - 1971)				
<u>Year</u>	<u>Social</u>	<u>Political</u>	<u>Sports</u>	<u>Cultural</u>
1962-63	6	2	2	2
1963-64	4	1	2	-
1964-65	6	2	3	1
1965-66	7	1	3	-
1966-67	6	2	3	-
1967-68	9	4	2	2
1968-69	9	4	3	2
1969-70	5	3	2	1
1970-71	5	1	2	2
1971-72	5	3	4	-
Source: <u>CMSA Files</u> 1962 - 71.				

(c) The Pan New Zealand - MSA Congress

A highlight of the Annual Student Activities was the Pan NZ-MSA Congress which was held at different centres each year. The table below shows the different centres of the Congress each year, from the first to the sixth annual congress.

TABLE 5

CENTRES OF PAN NZ-MSA CONGRESS	
<u>Year</u>	<u>Centre</u>
1965	Wellington
1966	Canterbury
1967	Auckland
1968	Dunedin
1969	Massey
1970	Christchurch
Source: 'Congress Reports' in <u>CMSA Files</u> 1965 - 70.	

During these congresses, Malaysian students from different centres in New Zealand grouped together for four to five days, which were full of activities and competition in sports, cultural, socials and debates and forums.¹⁰ Each congress had a theme and the discussions and forums would be revolved round this theme. The choice of themes for the congresses reflect the Malaysian students' interest, Malaysian or Asian politics. The theme of the 1965 Congress was 'Focus on Malaysia'.¹¹ While the theme for 1966 was 'Asia in Transition'. Though the discussions during these congresses revolve around Malaysian politics rather than an inquiry into New Zealand politics, the Congresses were attended by a number of the New Zealand public. Furthermore, the guest speakers were mainly New Zealand dignitaries. The speakers at the 1966 Pan NZ-MSA Congress held at Spencerville Campsite, Christchurch, included Dr M.M. Burns (now Sir Malcolm Burns) from Lincoln College, Mr A. Cargo from the Teachers Training College, Christchurch, Mr Adshead from the University of Canterbury, Mr D. Battacharbha from Victoria University of Wellington and Mr R. Thompson from the Sociology Department of the University of Canterbury.¹²

If the aims of the congress were 'to make the Malaysian students aware of the problems of nation-building, especially in the much troubled South-East Asia',¹³ one wonders why the guest speakers chosen were people who were experts in fields other than Malaysian politics. Dr Burns is clearly an authority on agri-

¹⁰ See 'Congress Reports' in CMSA Files, 1965 - 1970.

¹¹ The discussion of the Congress was mainly concerned with Singapore's secession from Malaysia and its implications. See 'Congress Reports' in CMSA File 1965 - 66.

¹² See 'Congress Reports' in CMSA File 1966 - 67.

¹³ Presidential speech at the opening of the Congress 1966. See 'Congress Reports' in CMSA File 1966 - 67.

culture. It would seem that the Malaysian students would be much more well-informed about Malaysian politics by a political scientist rather than an agriculturalist. However, at each congress, New Zealand dignitaries play an important role. In 1970, the then mayor of Christchurch, Mr A. Guthrey, was invited to perform the opening ceremony.¹⁴

The congress is one of the most important annual events for the Malaysian students. Invitations to the New Zealand public and the choice of New Zealand dignitaries as guest speakers seem to reflect an attempt by the Malaysian students to share the views of the New Zealanders on issues which are important to them (Malaysians). Perhaps only during such congresses, the Malaysian students have the opportunity to meet and exchange their views with New Zealand dignitaries. Being the most important event of the year, other than the National Day Celebrations, a great deal of preparation must have been put in to make the congresses a success, and it would seem to be the appropriate time to impress the New Zealand public.

However, the main importance of the congress is in bringing together the Malaysian students in New Zealand and in providing them with a platform to share their ideas, and above all, to extend their friendship to one another. As students, they share in common such matters as interests, aspirations, everyday problems and political views. By creating a dialogue among themselves, they can come to learn and cope with these facts better.

Furthermore, the congress offered an opportunity to review their activities in the different centres. The leaders from each centre had the opportunity to evaluate and discuss future activities of the Malaysian students. During the General Meeting of the Pan-New Zealand-Malaysian Students Congress in 1970, the students

¹⁴ See 'Congress Reports' in CMSA File 1970 - 71.

passed a resolution to form a Pan-NZ-Malaysian-Singapore Students Union.¹⁵

The advantages of such a union would be many. Firstly, a strong national body of Malaysian students in the whole of New Zealand would give the Malaysian students a stronger voice in New Zealand, as well as in representations to the Malaysian government. Secondly, the national union would be able to act as a pressure group to the Malaysian government.

However, such a proposal contained a high degree of idealism, because its implementation would involve many difficulties. The first difficulty of such an organisation was in the availability and capability of people to run the association on a national scale. The work involved in setting up an association on a national scale is demanding. Dedicated and capable people would be required, with the time to do all the work expected of them. However, the most eligible students would already be committed or involved in other associations, over and above their studies. The question of leadership is an important one, and if there are not enough people to be on the committee, then the organisation would simply fail from the start.

The second difficulty involves the problem of communication and the effectiveness of administration. The Malaysian students are separated in different centres from Auckland to Dunedin. Unless the student leaders from the different centres could meet as often as possible, the committee would be ineffective. Furthermore, Malaysian students would be in this country only for a few years. If leadership changes every now and then, any semblance of a steady, continuing leadership at the highest level would be completely lost, leading to even further ineffectiveness.

¹⁵ The resolution was passed by the majority, with only seven in opposition. See 'Congress Reports' in CMSA File 1970 - 71.

The most important problem would concern the finance of the organisation. In 1970, there were only 150 paying members of the CMSA and of these only 40-50 members would be considered active. In Wellington, the corresponding figures would be 200 members and only 30 being active.¹⁶ Support for each local association was low and further, they were often split up.¹⁷ Under these circumstances with lack of concrete sources of finance, the shortage of people prepared to take up the job, and above all, the prevailing mood of indifference and apathy among the Malaysian students, the proposal for a Pan NZ-MSA would have to remain a proposition.

(d) The Response of the Malaysian Government to the
Canterbury Malaysian Students Association

Official Malaysian government recognition of the CMSA in 1962 was directed through the High Commissioner for the Federation of Malaya in Australia and New Zealand, Canberra.¹⁸ Prior to 1962, there was already some contact between the Malayan High Commissioner and the Malaysian students in New Zealand concerning student passports and permits. However, this was by individual correspondence.

With the formation of the CMSA, the Malayan government recognised the body as an official spokesman for the students in Canterbury. Official letters were directed to the students through the CMSA, including correspondence concerning availability of jobs in Malaysia, offers of awards and scholarships, renewal of passports, registration of Malaysian citizens and others. The committee of the CMSA would have the responsibility of notifying the students of any particular notices. This was done through the Malaysian students newsletters.¹⁹

¹⁶ See 'Congress Reports' in CMSA File 1970 - 71.

¹⁷ In Christchurch, the Malaysian students were divided into two groups since 1969 - CMSA and CMSSA.

¹⁸ See official letter from the Malayan High Commissioner of Malaya in Australia and New Zealand, 14 May 1962 in CMSA File 1962 - 63.

¹⁹ See Malaysian student newsletters in CMSA Files 1962 - 72.

The Malaysian government had shown a great deal of concern over the welfare of the Malaysian students in New Zealand, and provided the CMSA Library with information concerning Malaysian politics.²⁰

Since 1966, the Malaysian government had also given a grant for a 'Malaysian House' and all the amenities included. The CMSA, however, do not receive a direct sum of money but all payments for rent of the house, purchase of furniture and household equipment and a television set were done through the Malaysian High Commission.²¹

The necessity of having an association house was prompted by a number of reasons. In the first place, it would provide a common meeting place for Malaysian students. Prior to 1966, the association had been using a little room in St Andrews Church Hall, which was available to the students once a week.²² By having a permanent meeting place, it would instil a greater sense of unity among the members of the CMSA, who, although of one nationality, were rather remote from one another owing to the lack of sufficient contact.

The second reason or advantage of having an association house is to provide a temporary residential address for intending private students to Christchurch. Intending private students sometimes could not get a permanent accommodation address in New Zealand since the local people prefer to see the student before accepting him or her as a boarder.

²⁰ See 'Malaysian House' Library, 177 Bealey Avenue, Christchurch, New Zealand. The library has copies of Straits Budget, Parliamentary Proceedings, information bulletins, Straits Times and other Malaysian newspapers and reports which have been sent by the Malaysian government since 1962.

²¹ From 1966 to 1971, the 'Malaysian House' was at 157 Armagh Street, Christchurch. Since then, a larger house at 177 Bealey Avenue has been rented as 'Malaysian House'.

²² 'Report on the need for an Association House'. See CMSA File 1966 - 67.

The association house facilitates the dissemination of news and information from the government to the members. The house then can be the library for the newspapers and booklets, where members of the association can go. Furthermore, the association house can be used as a place where receptions for visiting Malaysian officials could be held. It also provides temporary residence for visiting students from other centres during the holidays.

Besides providing the 'Malaysian House', the Malaysian government also pays an annual subsidy of NZ\$50 for National Day Celebrations. In September 1963, to commemorate the formation of Malaysia, the government subsidised three-quarters of the expenses incurred during the celebrations.²³

Clearly, in providing such grants for the 'Malaysian House' with all its facilities, a grant for National Day Celebrations and by sending information, booklets and newspapers, the Malaysian government's contribution to the Malaysian students is considerable. This reflects the government's concern that the Malaysian students in overseas countries are well looked after and well-informed on the developments in their home country.

However, direct contact between the Malaysian government representatives and the Malaysian students in Canterbury is minimal. Until very recently, the Student Director,²⁴ whose function is to co-ordinate and look after the general welfare of Malaysian students in Australia and New Zealand had an office in Canberra. He visited Christchurch only once in his term of office of three years.²⁵

²³ The contributions come from the Malayan High Commission in Canberra, the Chief Secretariat Office, Jesselton, North Borneo, The Secretariat, Kuching, Sabah and the Singapore Treasury to the total amount of NZ\$300.

²⁴ The Student Department in the office of the Malaysian High Commission in New Zealand is established in Wellington in 1970.

²⁵ Visit by Che Rahim Jalal together with a Malaysian officer from the Information Department to 'inform' the students about the May riots of 1969. Visit in June 1969. See CMSA File 1969 - 70.

The Students' Department in Canberra was known only to a small number of Malaysian students, and communication between the two parties had been limited. Since 1970, however, Malaysian students in Canterbury have enjoyed easier access to the Students' Department in Wellington and the Student Director has paid more regular visits to Canterbury.²⁶

From the point of view of most Malaysian students, the government's contributions and grants is commendable. But over the years, allegations have been made by various people that 'the Malaysian Students Association is a front of the Malaysian government'.²⁷ In March and April 1971, several reports appeared in Christchurch newspapers regarding alleged Malaysian government interference in the activities of the CMSA.²⁸ The Christchurch Press gave prominence to an allegation by a Malaysian student at Massey University, who claimed that he had been offered about \$1500 (Malaysian) to start an exclusive Malaysian Students Association there.²⁹

These allegations were officially denied both by the President of the CMSA, 1971, and the Malaysian High Commissioner in Wellington.³⁰ In the light of an examination of the files concerning the role of Malaysian government in the organisation of CMSA, three factors can be considered.

Firstly, the Malaysian government professes to look after the welfare of the Malaysian students in Canterbury. Secondly, the formation of the CMSA in 1969 as opposed to the existing Canterbury Malaysian-Singapore Students Association (CMSSA), was

²⁶ The last visit was on 24 August 1972.

²⁷ Statement by David Caygill, President of the Canterbury University Students Association, 1971. See Christchurch Star, 31 March 1971.

²⁸ 'Exclusive Malay Student group', statement by D. Thomas, International Affairs Officer of CUSA, 1971. See Christchurch Star, 31 March 1971.

²⁹ The Press (Christchurch), 30 March 1971.

³⁰ 'Malaysian group not exclusive', statement by Kong Khai Yeng, President of CMSA, 1971. See Christchurch Star, 2 April 1971, and the press release by the Malaysian High Commissioner. 'Student's claims "groundless"'. See Christchurch Star, 10 April 1971.

at the 'encouragement' of the Malaysian government. This 'encouragement' was part of the Malaysian government's policy to inculcate a sense of unity and national identity among all Malaysians in all walks of life. This policy is constituted in the 'Rukunegara' (National Ideology) which was formulated after the May riots of 1969.³¹ Thirdly, the Malaysian government's policy as constituted in Emergency Ordinance No. 74 restricts the Malaysian students from engaging in active political participation while they are in universities.³²

However, these three factors are not sufficient to justify the allegations that 'the CMSA is a front of the Malaysian government'. The correspondence between the Malaysian High Commission and the CMSA was mainly concerned with the technicalities of paying rent for the association house and its facilities, concerning newspapers and booklets, and concerning visits by Malaysian dignitaries and officials. There is no indication that the High Commission played any role in directing the activities of the Association.

The Malaysian government had no say in the running of the Association. Officers were freely elected by members.³³

Each of the three factors does not constitute a single policy of directing the affairs of the CMSA, but is an individually exclusive policy of the Malaysian government. The granting of the association house and subsidies for National Day Celebrations are part of a grant made available to all Malaysian overseas student bodies in Britain, Australia, Canada, America and New Zealand.³⁴

³¹ The implications of the 'Rukunegara' are discussed in Chapter III.

³² See 'Emergency Ordinance No. 74', Appendix 3.

³³ Kong Khai Yeng, President of CMSA, 1971 in Christchurch Star, 2 April 1971.

³⁴ Encik Senu b. Abdul Rahman (Minister of Information and Broadcasting, Youth, Sports and Culture). See CMSA File 1966 - 67.

The effects of the May riots of 1969 and the announcement of the 'Rukunegara' are the main reason for the Malaysian government's 'encouragement' of the formation of a unified Malaysian organisation. Some arguments have been put forward that Malaysia and Singapore are two independent and separate nations, and that Malaysia should not bear the whole responsibility for providing amenities to Singapore citizens as well as Malaysians.

The Malaysian Student Attaché for the Malaysian High Commissioner in New Zealand³⁵ clearly denied any other reasons for the government's contributions to the Malaysian students in Canterbury, when he stated the reason for such contributions as 'merely to look after the welfare of the taxpayers' sons and daughters'.³⁶ In spite of further arguments that the contributions to the students do not constitute a single policy of directing the affairs of the CMSA, the whole idea of government's contributions and government's 'encouragement' seems to indicate an indirect influence or pressure on the students. On the part of the CMSA, there are certain obligations to the Malaysian government, such as entertaining visiting Malaysian officials, celebrating the National Day and disseminating official notices to the Malaysian students. Though these are merely obligations which do not invalidate the independence of the CMSA, failure to adhere might have certain repercussions. To date, however, these obligations have been fulfilled, so the question of government reaction is academic.

The main influence of the Malaysian government on the organisation of CMSA is indirect. In Chapter III, the significance of the Malaysian politics in the organisation of CMSA is discussed, and the chapter reveals the indirect influence of the Malaysian

³⁵ Encik Zabidi bin Shamsuddin.

³⁶ Encik Zabidi b. Shamsuddin, 24 August 1972.

government in the organisation of the CMSA. Direct pressure is also noticed, especially in 1969, when the Malaysian government withdrew recognition of the CMSSA as representing the Malaysian students in Canterbury and 'encouraged' the re-formation of the present CMSA (see below).

The Student Department in the Malaysian High Commission in Wellington does not appear to be regulating the organisation of the CMSA. They do not stipulate the actual programmes of CMSA, neither do they influence the election of the office-bearers. On the other hand, the Student Department, representing the Malaysian government is paying the rent of the 'Malaysian House' (at NZ\$50 per week) and all the other facilities. Furthermore, the government is making additional subsidies for National Day Celebrations. Each year, the Malaysian government must spend a considerable sum of money to 'look after the welfare' of the Malaysian students in every city where Malaysian students are studying, in New Zealand, Australia, Britain and America. Clearly, by granting such contributions, the Malaysian government is indulging in a policy of 'winning over' the Malaysian students, who will be returning to Malaysia with certain qualifications. In fact, they are regarded as 'future leaders of the country'.

Malaysia, being a young nation, needs these people; their ability and loyalty. In the process of 'winning over', the Malaysian government is also indulging in a policy of 'watching' over its nationals. This is quite normal for any government. It would be especially true in the case of Malaysia, which is experiencing racial conflicts and political instability.

A student association such as the CMSA, could be used as a platform by certain dissenting elements to air their grievances against the Malaysian government. On the other hand, it can also permit the Malaysian government to keep an eye on all its overseas students. Any trouble-makers in the CMSA would soon be spotted

and necessary action could be taken against such elements, which might in fact be detrimental to the country.

In recent years, there have been numerous articles in student newspapers and the press by Malaysians criticising the Malaysian government.³⁷ These are all derogatory to the Malaysian government and one would expect according to the above hypothesis, that the Malaysian government would take some drastic action to curb these elements. The High Commissioner issued a press release to deny allegations made by the Malaysian student from Massey.³⁸ But, other than this, the Malaysian High Commission in Wellington seems to take an indifferent attitude towards these articles. This, however, does not preclude the contention that the Malaysian High Commissioner would not take note of these people concerned with the articles, and report them to the appropriate authorities in Malaysia.

However, this is only a speculation and there has not yet been any evidence to support it. To the Malaysian students, this speculation seems to be real because in most of the articles, only pseudonyms are given, or sometimes the author remains anonymous. This, evidently, is to protect the author's identity.³⁹ How then could the Malaysian High Commissioner trace these people? Some Malaysian students speculate that the Malaysian government has students acting as 'spies' to trace the undesirable elements and inform the government of any subversive activities.⁴⁰ However, I

³⁷ Some examples include, Khoo Ei Liam, 'The Right of Political Participation', Canta, 10 April 1970, p.3; Anonymous, 'Neo-Colonialism in Malaysia', Salient, Vol. 35, No. 9, 25 July 1972; M.B., 'Corruption; Capitalism in Malaysia', Salient, Vol. 35, No. 20, 31 August 1972.

³⁸ 'Student's claims "groundless"'. See Christchurch Star, 10 April 1972.

³⁹ See footnote 37.

⁴⁰ 'Letters to the Editor', Salient, Vol. 35, No. 10, 3 August 1972.

find it hard to accept such suggestions. If there are 'spies' and they are discovered, embarrassment to the Malaysian government would be so great as to outweigh the 'reported benefits'. One also has to look at the students' activities in perspective. Student politics can put the government into bad light rightly or otherwise, but it is most unlikely to affect the position of the government. In addition, the Malaysian government has its own Information Ministry which issues newsletters to other countries, explaining its policies and achievements.⁴¹ Such newsletters are a more effective way of counteracting any criticisms in student newspapers against the Malaysian government than by planting 'spies' to track down the dissidents.

From this analysis, one can say that the CMSA is not an 'independent' body in the complete sense of the word. Rather, it has a sort of 'paternal' relationship with the Malaysian government whereby it feels obliged to 'toe the line' with the government's policies. This is a result of being a recipient of considerable government subsidies and being in close liaison with the High Commission. The motives behind the Malaysian government's 'interest' in the association are equivocal. It can either be sincere interest in looking after the welfare of its overseas nationals, winning them over to be pro-government, while curbing any dissident elements; or a convenient administrative body for the Malaysian government to circulate policies and disseminate news, while 'watching' over its nationals overseas. Nonetheless, the Malaysian government plays a significant role in the organisation of the Malaysian Students Association, though indirectly, and it has only appeared to be 'interfering' in the affairs of Malaysian students in Canterbury.

⁴¹ See Malaysian Digest, Kuala Lumpur, Government Printer, 1972.

CHAPTER III

THE SIGNIFICANCE OF THE MALAYSIAN POLITICAL SITUATION IN THE ORGANISATION OF THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION

From 1963 to 1965, the CMSA experienced functional developments which corresponded with the gradual but steady increase in membership. However, the year 1965 marked a significant change in the organisation of CMSA. The Canterbury Malaysian Students Association was dissolved and the Canterbury Malaysian-Singapore Students Association was formed in its place. The reason for this move was the separation of Singapore from Malaysia. The name of the Association implies that the Malaysians and Singaporeans are entitled to be 'Ordinary members' of the Association.¹ It was stressed that, 'the financial membership and associate membership of the Association is the same as for the CMSA before it',² and that:

The Executive Committee of the CMSSA shall comprise the Executive Committee of the now dissolved CMSA.³

This move throws light onto the social and political attitudes of the Malaysian students in Canterbury. The fact that a Malaysian-Singapore Student Association was formed instead of separate Malaysian and Singapore Students Associations, suggested that there were strong ties between Malaysian and Singaporean students. This cultural and racial affinity seemed to outweigh the political developments at home.

¹ See 'Constitution of CMSSA 1965' (Clause III(a)), Appendix 2.

² Annual Report of CMSSA 1965. See CMSA File 1964 - 65.

³ Minutes of the Inaugural Meeting of CMSSA, 21 August 1965. See CMSA File 1965 - 66.

The cultural and racial affinity which was significant among the majority of the Malaysian and Singaporean students in Canterbury stemmed from their similar cultural and racial backgrounds.⁴

In 1972, there were 470 Malaysian students at the University of Canterbury. Of these, the division into the major races of Malaysia is as follows:

TABLE 6

MALAYSIAN RACIAL GROUPINGS AT THE UNIVERSITY OF CANTERBURY, 1972		
<u>Malays</u>	<u>Chinese</u>	<u>Indians</u>
17	450	3
Source: Registrar, University of Canterbury, 1972		

From the above table, the Chinese clearly form the majority. Because of this, they have the greatest opportunity of being elected as student leaders on the Management Committee of CMSA. In fact, the Chinese by far constituted the largest group in the Committee of CMSA since 1962. (See Figure 4). This group was able to formulate and direct policies of CMSA with little and ineffective opposition.

(a) Separation of Singapore from Malaysia (1965)

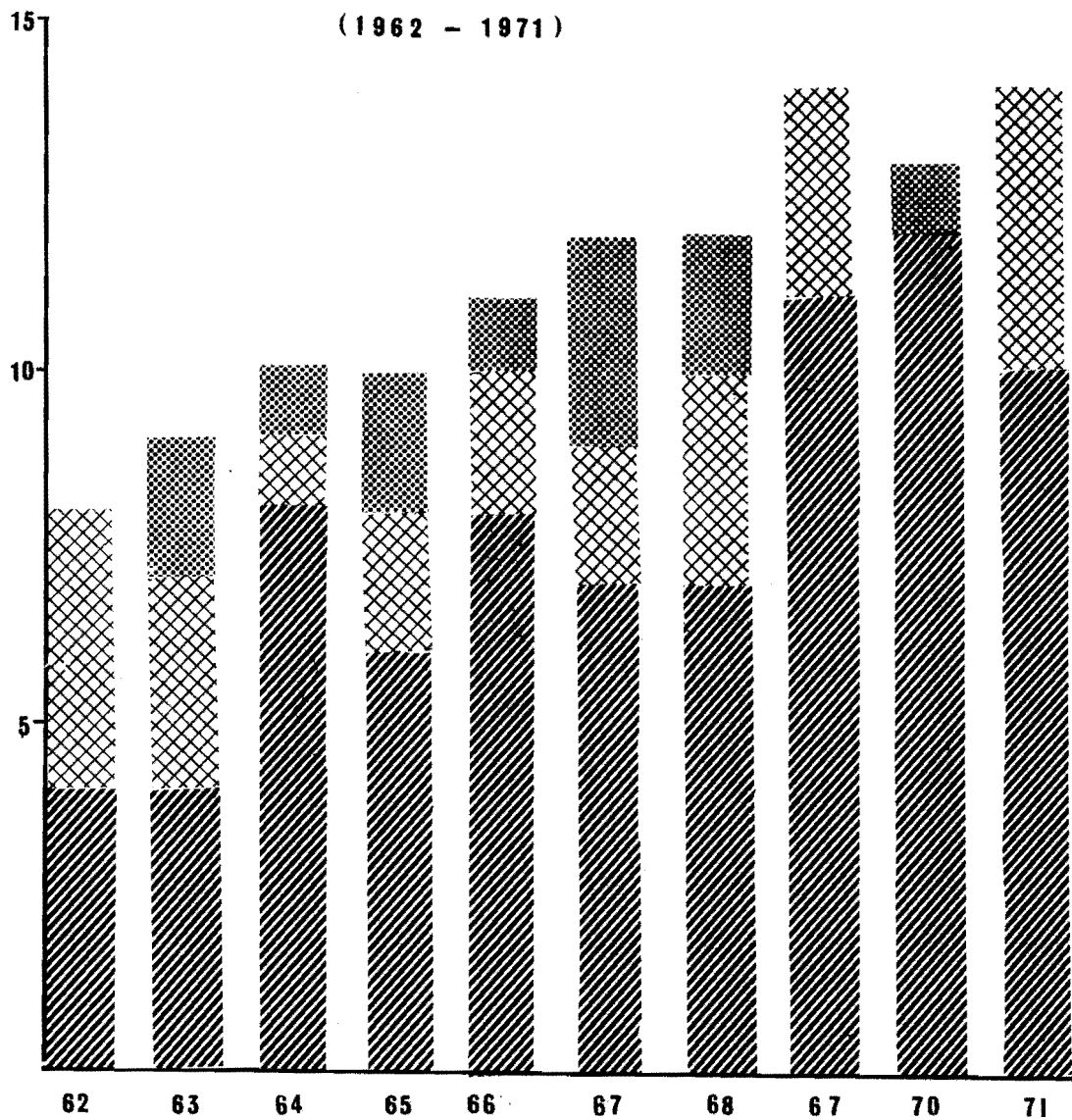
Separation of Singapore from Malaysia has been interpreted abroad as a clash of Malay and Chinese interests. This widely held view has tended to obscure the other reasons for separation. There were many obvious points of friction between the Federal and Singapore governments, which interacting, in the end produced Singapore's secession on 9 August 1965.⁵ These sources of friction

⁴ Both the Singaporeans and an overwhelmingly large majority of the Malaysian students in Canterbury are of Chinese origins.

⁵ R.S. Milne, 'Singapore's Exit From Malaysia: The Consequences of Ambiguity', Asian Survey, Vol. VI, No. 3, (March 1966), p. 175.

FIGURE 4

Composition of the Committee of the Canterbury
Malaysian Students Association by Races.



KEY



Chinese



Malays



Indian

Source: CMSA Files from 1962 to 1971

might be placed under various headings: constitutional, party, ethnic and personal. Under 'Constitutional' would come the disputes over the division of tax revenue, over a common market, over pioneer industries, over the 1965 federal budget, over closing the Bank of China in Singapore and over the control of broadcasting and television.⁶ The 'Party' differences include those arising from the decision of the Peoples Action Party (PAP), the Singapore's Governing Party to contest several seats at the 1964 elections in Malaya and later to set up branches in the main towns in Malaya.

'Ethnic' points of friction were revealed in the racial riots in Singapore in 1964, in the proposal of the PAP that there should be a 'Malaysian Malaysia' as opposed to a 'Malay Malaysia', and in the foundation of a National Solidarity Convention to support a Malaysian Malaysia. 'There were also personal differences between the two Prime Ministers, sharpened to the point of conflict by the comments of foreign (mostly British) newspapermen who allowed Mr Lee Kuan Yew's ability to blind them to the Tengku's wisdom'.⁷

In addition to the substantive points of dispute, as the conflict grew more intense, a number of symbols served to arouse and heighten emotions. Some of the symbols consisted of persons. A mere mention of Mr Lee's name was enough to arouse hostility from Malay crowds. On the other side, Syed Jaafar Albar⁸ was attacked as the chief standard-bearer of the 'ultras' in the United Malays' National Organisation (UMNO) who were resolutely opposed to the idea of a 'Malaysian Malaysia' and intent on imposing Malay political dominance.

⁶ Ibid., p. 175.

⁷ Ibid., p. 176.

⁸ Syed Jaafar Albar was the Secretary-General of the United Malays' National Organisation.

Although the dispute between the two governments was not simple in its origins, a generalisation in interpreting it is that in the last few months of the dispute, before the break in August 1965, the essence of the conflict had become more and more 'racial'.

When Malaysia was formed, the assumption of the moderate UMNO leaders was that what 'the Chinese' wanted was to make money. Similarly, the assumption in 1963 was apparently that, once inside Malaysia, what the Chinese in Singapore wanted to do was to make Singapore the 'New York of Malaysia'. The Tengku mentioned this theme again and again, and on occasions spoke as if there had been an understanding, or bargain, that the PAP would keep out of politics in Malaya.⁹

After the breakaway, he spoke of Mr Lee's incursions into Malaysian politics as having been persistent and disruptive and tantamount to broken pledges made in accepting Malay prerogatives in the Federal Constitution.¹⁰

The danger of widespread communal violence was apparently the chief reason why the Tengku took action.¹¹ In his 'Breakaway speech' he mentioned that two courses of action had been open to him. He could have taken repressive measures against the leaders of the Singapore government, or he could have severed all connections with Singapore. The former course of action was rejected because in the long run it would increase rather than diminish the prospect of communal violence.¹²

⁹ Milne, *op. cit.*, p. 179.

¹⁰ *The Times* (London), 17 August 1965.

¹¹ *Straits Times*, 11 August 1965.

¹² Milne, *op. cit.*, p. 181.

(b) Implications of the 'secession' for CMSA

The problem seen by the Malaysian students in Canterbury was not so much of its political implications. They decided to maintain Singaporeans as Ordinary Members of the Association and there would be no change in the functions and Constitution of CMSA. In fact, the Association is now called the Canterbury Malaysia-Singapore Students Association (CMSSA).¹³ This move on the part of the Malaysian students in Canterbury hence disregarded the Malaysian government's action.¹⁴

To a large extent, the cause of the separation of Singapore was basically due to the clash of interests between the Malays and the Chinese. This is due to the fact that most Malays feels that they are in competition, as a race, with the Chinese, trying to hold what they have left (some political advantages) and to secure a share of the economy. Most Chinese, on the other hand, share a common desire for an extension of their rights as Malaysian citizens on equal terms with the Malays. To them, such an extension appears only just, but to the Malays it seems more like breaching the last bulwark saving them from complete submergence.

It is true, that superficially relations between the communities are tolerant and friendly most of the time (despite the 1964 Singapore riots); but latent conflict is an inevitable consequence of the objective structure of a plural society. Even if open violence can be avoided, the hostile prejudices are part of the cultural equipment of most Malaysians, requiring little provocation to bring them to the fore.¹⁵

¹³ See 'Constitution of CMSSA', Appendix 2.

¹⁴ However, in 1963 when Malaysia was formed, the Malaysian and Singapore students were quick to come together and form the 'Canterbury Malaysian Student Association' as opposed to the former 'Canterbury Malayan Student Association'. See Minutes of Inaugural Meeting of CMSA 1963, CMSA File, 1963.

¹⁵ For example, the causes and the sequence of events that led to the May riots in 1969 were mainly emotional prejudices. The riots could have been avoided with more rational thinking and patience. See Tengku Abdul Rahman, May Tragedy of 1969, (Government Printer, Kuala Lumpur, 1969).

In Canterbury, however, the CMSA did not so far experience similar clashes of interest. The move taken by the CMSA in response to the Tengku's announcement of 'separation' was not one which is expected of a national student association.

Since the CMSA is a national association, one would expect that it would follow the separation of Singapore from Malaysia, with the consequent separation of the Association into separate Malaysian and Singaporean student associations. It is hard to see how an association composed of two separate nationalities could foster the aspirations of two different nations. However, the association did not split into Malaysian and Singaporean Student Associations.

Many reasons can be postulated why the Malaysian and Singaporean students chose to remain in one association. Perhaps the predominant one is the close racial ties between Malaysians and Singaporeans which override the political situation.

For the overseas Chinese, to restate a cliché, China remains the source of cultural attraction. Assimilation of the Malaysian Chinese by inter-marriage has been limited by Islamic cultural barriers in Malay society. By and large, the Chinese form distinct communities within Malaysian society. The Chinese of Malaysia, however, share similar cultural and social backgrounds as the Chinese in Singapore.

In fact, ever since the separation on 9 August 1965, some of them have expressed the view that their separated states would be compelled by the forces of historical, geographical, economic and social ties to reunite some day.¹⁶ Such hopes had also been expressed by the leaders of Malaysia and Singapore.¹⁷ It was

¹⁶ Lau Teik Soon, 'Malaysia-Singapore Relations: Crisis of Adjustment, 1965-68', Journal of South-East Asian Studies, Vol. 10 (1969), p. 155.

¹⁷ The Tengku, Prime Minister of Malaysia said that Singapore would be welcomed back into Malaysia sometime in the future. Lau Teik Soon, op cit., p. 255.

generally agreed that the separation was political, arising from the incompatibility of the political views of the Central government and the Singapore government.

The CMSSA, however, continued to be the sole organisation for the Malaysian students in Canterbury until 1969. Since then, the CMSA, a new exclusively Malaysian Association was formed. However, to this date, the CMSSA still exists despite the indication by the Malaysian government that the official recognition of CMSSA had been withdrawn.¹⁸ The existence of two associations for the Malaysian students in Canterbury had caused confusion and disunity. However, this further emphasised that the racial affinity of the Chinese was stronger than the objective to foster a national identity, as formulated in the Constitution.¹⁹

One can also postulate that the formation of CMSSA was a transitory phase pending the formation of separate associations. The number of Singapore students in Canterbury was too small to form an effective body of their own.²⁰ More important than this is the fact that the Singapore government does not favour the formation of a Singapore national student body.²¹ Hence the CMSSA was formed mainly to accommodate the Singapore students in such circumstances.

Developments since August 1965, however, have pulled the two countries, Malaysia and Singapore, further apart, the drift being more serious than the leaders care to admit.²² These strains were to weigh heavily on the relations between Malaysia and Singapore so that by early 1968, the two countries were at the point of treating each other in terms of policies more alien than

¹⁸ Rahim Jalal, (Student Director of the Malaysian High Commission in Australia and New Zealand), August 1969.

¹⁹ All the members of the CMSSA are Chinese, while the membership of CMSA is constituted of the different racial groups. See 'Membership Lists of CMSA and CMSSA' in CMSA Files 1965 - 71.

²⁰ See 'Membership List of CMSSA 1965', in CMSA File 1965 - 66.

²¹ Presidential Address at the Annual General Meeting of CMSSA, 25 May 1972.

²² Lau Teik Soon, op. cit., p. 155.

their attitudes towards other countries.²³ Remaining ties have slowly been dispensed with, cracks have turned to wide and deep chasms, and new cleavages have appeared where none existed before. There was a growing realisation that economic and political co-operation between the two countries would be slow.

These developments, in the home political situations greatly affect the later development in the organisation of CMSA. Three years passed without much evidence that reunification between the two countries would be possible. Among the student population in Canterbury, clashes of opinions between opposing groups appeared in debates and articles in the student magazines. There is a strong current of feeling among a few nationalistic Malaysians of the importance of maintaining communication with the Malaysian government. This group of people considered communication with the home government as more important than in maintaining Singaporean students as members of CMSSA due to cultural and racial ties, at the expense of unity among Malaysians themselves.

The Student Director²⁴ stated categorically that official recognition of the CMSSA as representing the Malaysian students in Canterbury had been withdrawn. As such no official communication existed between the CMSSA and the Malaysian government. By losing this communication the Malaysian students in Canterbury lost all the privileges which they had enjoyed before. These included:

- (1) Information of home, e.g. newspapers, magazines, bulletins, films, job vacancies, availability of scholarships.
- (2) Contact with existing Malaysian Ministers and officials to New Zealand.
- (3) Grant for Canterbury Malaysian Student House.

²³ Since 1971, the two countries have also developed two airlines, the 'MAS' and 'SIA'.

²⁴ Rahim Jalal: during his visit to Canterbury in 1969.

- (4) Subsidies for National Day celebrations.
- (5) The opportunity of representing for the improvement of local welfare, e.g. Emergency Fund for Malaysian students in financial difficulties, postgraduate training in industry.
- (6) The channelling of the ideas and suggestions for the solutions to problems at home.²⁵

A faction of the Malaysian students in Canterbury argued that such a loss of recognition by the Malaysian government could be avoided by forming an association with an exclusive Ordinary membership of Malaysians. Singapore students and other interested persons could join the Association as Associate members and still enjoy all the privileges except the right to vote and sit in the Committee.²⁶ The arguments for the formation of CMSA with an exclusive membership to Malaysians as required by the government was given publicity to Malaysian students in Canterbury through the student magazine.²⁷ They put forward an argument that an Association with members from different nationalities, the emphasis could be on the social aspect of life only:

Malaysian affairs and problems cannot be discussed all the time. e.g. a Malaysian-Thai Association built on social and cultural ties can occasionally have talks on the Malaysian problems, but have to occasionally talk about the Thai problems too. Inevitably, the emphasis could be on the social aspect only.²⁸

(c) The May Riots of 1969 and their implications for CMSA

The separation of Singapore from Malaysia and the recognition of the two countries as two independent nations could be

²⁵ Report of the Interim Committee of CMSA 1969. See CMSA File 1969 - 70.

²⁶ See 'Constitution of CMSA' (Clause III(b)), Appendix 1.

²⁷ See Berita, No. 3, 1969.

²⁸ Berita, No. 3, 1969.

regarded only as the secondary factors for Malaysian government withdrawal of recognition of CMSSA. The primary reason was the government's policy to inculcate a sense of national identity among Malaysians of different races, Malays, Chinese, Indians and others.²⁹

In May 1969, racial conflicts between the Malays and Chinese in Malaysia culminated in the death of over 200 people.³⁰ In June 1969, Che Rahim Jalal, the Student Director made the formal announcement that the Malaysian government had withdrawn recognition of CMSSA. He further encouraged the formation of an exclusive Malaysian student association. This is part of the policy to counteract the explosive situation of disunity and prejudices existing in Malaysian society.

After the riots in Kuala Lumpur, a state of Emergency was declared, and a National Operations Council was set up. The 'Rukunegara' (National Ideology) was one of the first long-term measures announced. The formulation of the ideology was entrusted to a new Department of National Unity, headed by Tan Sri Ghazali Shafie.³¹

The events of 13 May had jolted the nation into a serious and thoughtful mood.

We ask ourselves: what went wrong? What are the ingredients of national survival, national unity, national progress ... What shall we do to see to it that racial sensitivities will never again be trampled upon; that the country's activities will promote national unity, that the various limited loyalties will be fused into one, a higher loyalty towards Malaysia?³²

²⁹ 'Rukunegara' (Government Printer, Kuala Lumpur, 1970).

³⁰ Official Report of the National Security Council, 'Trajedi 13 Mei', (Government Printer, Kuala Lumpur, 1969).

³¹ Tan Sri Ghazali Shafie was a member of the National Operations Council and is now the Permanent Secretary of the Ministry of Foreign Affairs, Malaysia.

³² Speech by Tan Sri Ghazali Shafie on 'The Rukunegara', Straits Times, 16 July 1969.

Accepting Malaysia as a multi-racial society with conflicting cultural and economic values, all policies and programmes must be formulated so as to blunt the edges of conflicts among the different groups. Hence the main stress of the National Ideology is towards a national unity and loyalty to Malaysia. The Malaysian government allotted the task of implementing policies towards the realisation of such high aims to the new Department of National Unity, which would help the government in 'galvanising the country and guiding it towards national unity'.

The principles and norms against which plans and actions can be evaluated and the dynamo to motivate movements can only be effectively provided if there is a National Ideology clearly declared and over-arching, transcending the affiliations of race, religion, cultural, class and political parties.³³

The Department of National Unity provided standards and measures in order to ensure that all policies and actions of the government are consonant with the national ideology and therefore conducive to national unity. The Department has two divisions: a Research Division and an Operational Division; the latter providing policy guidelines for various ministries in formulating programmes relating to nation-building. It also guides the information media which was disseminated to all Malaysians at home and overseas.

In June 1969, the Malaysian official from the Information Department³⁴ reiterated the circumstances, the events and the effects of the May Riots. Significant in his speech to the Malaysian students in Canterbury was the government's policy to inculcate the new sense of national identity and loyalty towards Malaysia. Malaysia more than ever before needs to define her National Ideology acceptable to all and applicable to all the different races, sustaining mass support, reflecting the broad

³³ Ibid.

³⁴ The official was with Rahim Jalal, the Student Director.

consensus. The National Ideology applies not only to government policies but to the actions, programmes and attitudes of every individual and organisation.³⁵

The Malaysian government withdrawal of recognition of CMSSA was thus part of the policies embodied in the National Ideology. The task of the Operations Division is to provide guidelines towards the achievement of national unity. It is, therefore, consistent with this aspiration, that all student organisations or other recognised bodies should be based on this precept. The government saw that an organisation with divided purpose and loyalty such as the CMSSA, would act as a deterrent to national aspirations. Hence the Malaysian government encouraged the formation of an exclusive Malaysian body with an emphasis on Malaysian interests. This could embody and inculcate the loyalty towards Malaysia.

Loyalty constitutes the soul of our nationalism. It is this inherent loyalty to King and Country which binds together our various races into one simple United Nation. Loyalty to other countries is inconsistent with undivided loyalty to this nation.³⁶

Clearly the National Ideology is important to all Malaysians if Malaysia is to be successful in its aspirations. Its importance to Malaysian students is significant due to the fact that they will be the country's leaders in the very near future. Any semblance of success in Malaysia itself could be shown if the Malaysian students in Canterbury could be unified. Theoretically, it would be easier for the Malaysian students in Canterbury to achieve this unity among themselves while they are

³⁵ Tan Sri Ghazali Shafie, Straits Times, op. cit.

³⁶ Rukunegara Commentary B2, p. 18. (Government Printer, Kuala Lumpur, 1970).

here, than in the Malaysian society as a whole. Firstly, there are relatively fewer differences among the students. Secondly, being mainly university educated, the students would be able to appreciate the need and the importance of achieving a sense of unity among the Malaysians.

However, despite governmental encouragement, Malaysian students in Canterbury are further divided among themselves. In fact, the widely emphasised need for a new exclusively Malaysian Association did not gain much support. It was formed on 26 July 1969 with only forty-four members, while there were over 400 Malaysian students in Canterbury. The re-formation of CMSA in 1969 and the existence of two associations CMSA and CMSSA until the present time, have caused a great deal of suspicion and rivalries thus causing further disunity.

The next chapter examines the membership and attitude patterns of the Malaysian students. It investigates the opinions and views of these students towards their national association, their general problems of adjustment in New Zealand and contemporary social and political issues. The analysis of membership and leadership of CMSA is designed primarily to investigate two factors: the problem of adjustment in New Zealand and the problem of national unity, both of which have become apparent in the discussion so far.

PART TWO

THE SAMPLE

CHAPTER IV

BACKGROUND OF THE SAMPLE

The Study: to understand the background of this study, it is necessary to examine the general characteristics of the Malaysian students in Canterbury. We need to know for example, their composition in terms of race, religion, cultural and environmental backgrounds. As mentioned earlier, this samples makes up only 41% of the total number of Malaysian students in Christchurch who are members of CMSA. Of this total, 69% were from the main towns of West Malaysia including Kuala Lumpur, Ipoh and Penang. (See Appendix 5b (16)). The majority (86%) were of Chinese origin. (See Appendix 5b (17)).

Ages: the students who come to study here are mainly between the ages of 19 and 30 years. This age group indicates that the majority of the Malaysian students are older than their New Zealand counterparts when they begin their university or higher education. However, because of their looks and perhaps their behaviour, they seem much younger than they actually are. On the other hand, there were about 12% of the students who are genuinely young. Only a few are over 25 years old and they are mainly the senior students doing postgraduate or short courses.

Because they are older than New Zealand students of comparable academic standing, the Malaysian students' adjustment can sometimes be affected. For example, some of them can become envious of their New Zealand counterparts for getting so far in their education while so young.

Sex: the majority (81%) of the students who come here are males. This in most cases is a reflection of the educational pattern of Malaysia. There is a tendency for more boys to be in higher education than girls, even though the opportunity is equal. Some reasons which can be put forward are early marriage of girls, parental unwillingness to encourage their daughters to pursue higher education, and the jobs which are available to women mainly do not require a very high level of education.

Marital status: almost all students are single. In fact, seven students in this study were married, and three were engaged. The reason why there are very few married students is that over 80% of them have come direct from schools.

Religion: on the question of religion, about 56 respondents stated their preferences. The largest group (21%) were Christians; Buddhists constituted 20%, and Muslims 14%. Apart from these, 43% declared that they had no religion. This included all those who regard themselves as atheists, agnostics, free thinkers, existentialists or liberals. About 39% were from the main towns of Kuala Lumpur, Ipoh and Penang (Appendix 5b (4)) and were mainly of Chinese origin. All 14 respondents who professed Islam were Malays.

Courses: turning next to the question of courses pursued by the Malaysian students, the predominant aspect was that most of them were within the technical and scientific fields. In two faculties, Engineering and Science alone, there were more than 49% of the students in the sample. The Arts Faculty had only 18%. This again reflected the social system in Malaysia.

Scholarships: when the question of scholarship was asked, 72% were paying privately for their studies, and 23% were assisted through scholarships. Among them, the majority was under the Colombo Plan (11%) and MARA (7%) (Appendix 5b (7) and (8)). It is significant from the survey that the majority of

the students who were assisted through scholarships were Malays while 72% of those paying privately were non-Malays, mainly from the main towns on the West Coast of West Malaysia (Appendix 5b (7) and (8)).

Careers: the Malaysian students who were holders of scholarships were mostly bonded by the Malaysian government. For example, most of the Colombo Plan and MARA students from Malaysia are required to serve the government for a period of five years. Owing to the fact that most of them have to serve their home countries after completing their courses, most of them have been assured of jobs when they return to Malaysia.

However, 72% were not assured of a job. They have to work even harder in gaining opportunities in such a competitive situation. However, a few private students who had no bonds with the government were also assured of jobs. Most of them were within the firms or businesses run or owned by their parents or relatives.

Arrival in New Zealand: a few questions were also put forward concerning the early period of Malaysian students' stay in New Zealand and their first impressions of New Zealand. It examined the question of whether or not the students were adequately prepared to meet the demands of their new pursuits and environment. It also revealed how much help they received in adjusting to the new situations.

Only 5% of the students were not met by anyone on their arrival. The others were met by the officers from the External Aid Division of the Ministry of Foreign Affairs. They were the scholarship students under the Colombo Plan and MARA. A large majority of them were met by senior students from Malaysia and 30% were met by the committee members of the CMSA. Hence, over 70% of the new arrivals were met by fellow Malaysian students.

Impression of New Zealand: when asked about their first impressions of New Zealand, 9 students did not express an opinion, and 32 of them expressed unfavourable opinions. Thus, more students had favourable first impressions than unfavourable ones. Most of them were impressed by the people of New Zealand. They were also impressed by the lack of discrimination, high standard of living and the egalitarian nature of New Zealand society.

Among the unfavourable first impressions, a few Malaysian students pointed out that some New Zealanders were aloof, superficial, materialistic and individualistic. These students also criticised the impersonal and unneighbourly attitudes of some New Zealanders they had met. Other unfavourable first impressions included such aspects as differences in climate and food.

The background of this sample thus encompassed the general characteristics and opinions of the Malaysian students. In the analysis of these opinions and attitudes of the Malaysian students, we would be able to understand the reasons for their problems of assimilation. Much of the inquiry in the analysis was also directed towards understanding the nature of politicisation among the Malaysian students, their attitudes towards New Zealand, their feelings towards the Malaysian political system and their national association.

CHAPTER V

MEMBERSHIP AND LEADERSHIP OF THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION

72% of the respondents reported that they were members of CMSA; 10% described themselves as very active and 32% as semi-active. Compared with this, 46% said that they were not active at all and 12% did not give any answer. Yet, though only 10% of the respondents were very active in the organisation, 21% of them had been on the committee of CMSA and 12% expressed a hope of being on the committee in the future.

The above results reveal the low level of active participation among the Malaysian students. The fact that only 10% of the respondents described themselves as active members, while 21% of them had been on the committee and as many as 72% were members, reveals the defects in the organisation of CMSA. Leadership and active participation are confined to a minority of the Malaysian students, so that those who described themselves as active members are in fact the student leaders, the president, the secretary and other committee members of the CMSA. The rest of the student body remains inactive.

Two important questions concerning the Malaysian students which were raised in Part One are firstly, the problems of adjustment and integration of the Malaysian students in New Zealand society, and secondly, the problems of unity and national identity of the Malaysian students which has become the main issue in the organisation since 1965.

These two factors have largely contributed to the defects in the organisation of CMSA. In this analysis of membership and

leadership of CMSA, important considerations revolve around these two main themes.

(a) Participation in New Zealand Politics

A series of five questions concerning contemporary social and political issues were put forward to the students. Of the 100 respondents, 86 expressed an opinion on withdrawal of troops from Vietnam, 89 expressed an opinion on the use of marijuana, 83 expressed an opinion concerning press censorship in New Zealand, and 88 expressed opinions on sexual permissiveness. (See Table 7).

TABLE 7

RESPONSE TO SOCIAL AND POLITICAL ISSUES					
Question	Yes	No	Don't Know	No Answer	Total
1. That US, NZ, Australian troops should be withdrawn from Vietnam and South-East Asia	79	7	3	11	100
2. That New Zealand government should permit freer use of marijuana	17	72	1	10	100
3. That there should be less press censorship	63	21	1	15	100
4. That there should be an abolition of racist tours in New Zealand	77	11	3	9	100
5. That sexual permissiveness with indifference is morally indefensible	55	15	4	26	100

The high response in expressing opinions on social and political issues may show a contradiction to the first index of politicisation, i.e. membership and participation in the national association. However, the contradiction of the two indices does not necessarily contradict the results of the analysis that the Malaysian students have a low level of active participation. It only reveals that the majority of the Malaysian students are

aware of the contemporary social and political problems in New Zealand, but would rather 'stand aside and watch' than actively participate in the student activities.

This characteristic of the Malaysian students has often been termed as Malaysian students 'apathy'. A number of explanations for the general 'apathy' of Malaysian students concerning New Zealand affairs can be put forward.

Firstly, the Malaysian students are 'guests' in this country and this implies certain restrictions on their activities in the host country. Generally, there are two forces at work, each contradicting the other. On the one hand, the more radical university students have frequently accused the Malaysian students and other overseas students of being 'apathetic'.¹ This has sometimes instigated a certain reaction from the Malaysian students and attempts by individuals have been made to join the activities of their New Zealand counterparts. Early this year (1972), a Malaysian student joined his New Zealand friends at the Mount John Demonstration and the CMSA issued a press release concerning its objections to the South African Rugby Tour to New Zealand in 1973.²

These two activities are comparatively minor, but they evoked considerable opposition from the New Zealand public. Although only one Malaysian student was present at the Mount John demonstration, it caused concern for certain New Zealanders.³ The press release by CMSA concerning the South African tour caused similar reactions.⁴

The New Zealand government has also explicitly stated that the Malaysian and other overseas student in New Zealand are

¹ See Canta, 17 May 1970.

² The Press (Christchurch), 2 May 1972, p. 2.

³ The Press (Christchurch), 15 March 1972. 'Letters to the Editor'.

⁴ The Press (Christchurch), 3 May 1972. 'Letters to the Editor'.

'guests'. In forming and applying policy for overseas students, the government has considered that:

The students should be capable of fulfilling the purpose for which they came here and they can be reasonably expected to conform to a pattern of behaviour which would reasonably be expected from any guests in this country.⁵

The Malaysian students on scholarships offered by the New Zealand government (Colombo Plan) have to sign a declaration as a term of the scholarship 'not to participate in any political activity' while in New Zealand.⁶ Students on scholarships from the Malaysian government such as 'MARA', 'Federal' and 'State' sign a similar declaration.

So far as private students are concerned, no undertaking to refrain from political activities is required. However, the majority of them are in New Zealand at considerable financial sacrifice on the part of family and friends and regard as their first responsibility the passing of examinations.

Furthermore, although the private students come to New Zealand at their own expense and are fee-paying students, they are heavily subsidised by the New Zealand government. It is estimated that a fee-paying student only meets one-fifth of the total cost of his education. A fee-paying student pays in the vicinity of NZ\$160 per annum for tuition fees, but the cost of university education is possibly as high as NZ\$1,000 per annum per student.⁷

⁵ Athol Smith (Labour Department: Immigration) 'New Zealand Immigration Laws, vis-à-vis the Overseas Students'. (Paper presented at the Overseas Student Seminar at the University of Canterbury, 15-17 May 1970).

⁶ See Colombo Plan Agreement Form.

⁷ E. Kedgeley, 'Admission Requirements and University Policy'. (Paper delivered at NZUSA's Seminar on 'The Problems of Overseas Students in New Zealand', May 1966, Wellington).

An examination of the number of private students relative to sponsored students shows that prior to 1968, there was a larger number of sponsored students (see Table 8). On the basis of their contracts, the sponsored students are not allowed to participate in political activities and hence the tradition of 'apathy' had been established by previous Malaysian students. When large numbers of private Malaysian students came to New Zealand universities after 1968, most of them followed the same tradition.

TABLE 8

NUMBER OF MALAYSIAN STUDENTS AT THE UNIVERSITY OF CANTERBURY (1961 - 1972)			
<u>No. of Students</u>	<u>Sponsored</u>	<u>Private</u>	<u>Total</u>
<u>Year:</u>			
1961	24	7	31
1962	26	8	34
1963	28	8	36
1964	37	18	55
1965	39	25	64
1966	40	42	82
1967	39	48	87
1968	32	95	127
1969	36	178	214
1970	29	423	452
1971	32	425	457
1972	34	436	470
Source: Registrar, University of Canterbury, 1972.			

On 18 February 1971, the Malaysian Operations Council promulgated Emergency Ordinance No. 74 which relates to the administration of universities and colleges. The provisions of the Ordinance relate to all Malaysian students. The Ordinance further restricts the right of Malaysian students to engage in political and other activities outside their course of study.

Any person who contravenes the provisions of sub-section (1) or sub-section (2) shall be guilty of an offence and shall be liable on conviction to a fine not exceeding one thousand dollars or six months imprisonment or to both such fine and imprisonment.⁸

All these factors help to explain the lack of enthusiasm of the Malaysian students in New Zealand political affairs.

The Malaysian students, however, show a very keen interest in Malaysian politics. 64% of the respondents wanted representation on the Malaysian government which would entail a closer liaison between the respective groups. In fact, 72% of the respondents regarded the main purpose of the CMSA as concerning itself with Malaysian politics. Only 11 respondents expressed the opinion that CMSA should encourage better relationships between the New Zealand public and towards a closer participation with New Zealand students.

These inward-looking attitudes are detrimental to the relationship between the Malaysian students and the New Zealand public. Many New Zealanders are aware of these attitudes and have expressed considerable criticism. The Canterbury University Student Association has openly criticised this inward-looking and exclusive nature of the Malaysian Students Association.⁹

The Overseas Students Officer of NZUSA criticised the CMSA:

As inward-looking and exclusive and can be seen as an insult to the host community and a slight on their generosity.¹⁰

In spite of such criticisms by New Zealand student leaders, only a mild reaction was noticeable from the Malaysian students. The President of the CMSA 1971, issued an explanation

⁸ Emergency Ordinance No. 74, 1971. (Part III: Clause 3), Appendix 3.

⁹ David Caygill (President, CUSA, 1971), The Press (Christchurch), 31 March 1971.

¹⁰ 'NZUSA Newsletter to all Overseas Students in New Zealand Universities', 26 March 1971.

to contradict the allegations as false:

Allegations that the Canterbury Malaysian Students Association was 'exclusive' were false and regrettable. The Association is open to all people with an interest in Malaysian affairs.¹¹

Compared with this, however, the Malaysian students proved to be keenly interested in Malaysian political affairs. A notable example was the strong reaction by Malaysian students in Canterbury to Khoo Ei Liam's article on 'The Right of Political Participation'.

Khoo Ei Liam alleged that he was given notice by the Labour Department that his study permit would not be extended for 1970 because he held a position on the CUSA Executive. He further alleged that certain Malaysian students who became involved in political matters were flown home at a few hours notice and upon their return they were placed without trial in concentration camps.

The reaction of the Malaysian students to this article was strong and immediate. The letters to the editor in the next edition of Canta, were inundated with letters of protest from the concerned Malaysian students about Khoo Ei Liam's allegations.¹³ In fact, this was the only occasion when Malaysian students have ever voiced any sort of protest in Canta: 'Malaysians on Campus are activists on matters concerning themselves'.¹⁴

(b) Attitudes towards New Zealand Government

The attitudes of the Malaysian students towards the New Zealand government and public, offers another explanation of

¹¹ The Press (Christchurch), 2 April 1971.

¹² Khoo Ei Liam, 'The Right of Political Participation', Canta, 10 April 1970, p. 3.

¹³ Canta, 24 April 1970, p. 2. 'Letters to Editor'.

¹⁴ Salient, Vol. 35, No. 10, 3 August 1972.

their lack of interest in New Zealand affairs. 56% of the respondents expressed clearly that the New Zealand government and public did not understand the aspirations of Malaysian students. 23% would not give an answer, perhaps due to fear of repercussions. Furthermore, of the 100 respondents, 36% had experienced discrimination by the New Zealand government and 31% had experienced discrimination by the New Zealand public.

TABLE 9

ATTITUDES CONCERNING DISCRIMINATION BY THE NEW ZEALAND GOVERNMENT	
<u>Reasons for discrimination</u>	<u>No. of Respondents</u>
1. Immigration policy	18
2. Quota system of entry into university and Engineering School	3
3. Restriction on entry permits for Malaysians who had completed degree	3
4. Difficulty in gaining citizenship	3
5. Less restriction for whites	5
Not applicable	39
No answer	28
Don't know	1
TOTAL	100

TABLE 10

ATTITUDES CONCERNING DISCRIMINATION BY THE NEW ZEALAND PUBLIC	
<u>Reasons for discrimination</u>	<u>No. of Respondents</u>
1. Subtle discrimination	25
2. Indifferent attitude	3
3. Rude to Asians	2
4. Discrimination by employers	1
5. Discrimination by landlords	-
6. Others	-
Not applicable	49
No answer	19
Don't know	1
TOTAL	100

The majority of the students, however, felt that there are insignificant discriminatory measures by the New Zealand government. 56% of the respondents reported that the New Zealand public did not discriminate against Malaysians at all. In fact, these students were aware that the New Zealand government policy in regard to admission of overseas students has been generous.

A compromise of these two opposing views can be arrived at by examining the New Zealand government's policies concerning the following issues: immigration policy, admission into universities, extension of entry permits and applications for New Zealand citizenship.

New Zealand has accepted students from 47 countries under the Colombo Plan, Aspac Scholarships, Commonwealth Education Scheme and other government scholarships. On 31 March 1970, there were 746 overseas students in New Zealand under various government schemes. In addition, there were 3,440 private students representing 28 different countries. Of these,

1,870 were from Malaysia.¹⁵

The New Zealand immigration policy requires that certain conditions be complied with before a permit is issued. An application in the prescribed form for a permit to enter New Zealand as a student must be made by, or on behalf of, the student and such application must be supported by certificates of birth, health and character, a letter of acceptance from the headmaster or registrar and photographs. The policy also requires a guarantee of maintenance and repatriation.¹⁶

One form of discrimination against Asians by the New Zealand government stated by the respondents is that:

New Zealand immigration policies restrict the inflow of Asian students.

Policy of immigration has strict rules regarding Asian students.

Yes, just look at the immigration policies.

Require special entry permits for Asian students.

The above are only some of the examples of the comments by the Malaysian students regarding the New Zealand immigration policies towards Asians. They reveal the vague and unspecific knowledge of the respondents concerning the immigration policies. They are aware of some general discriminatory immigration policies, but are not able to be more specific.

Other forms of New Zealand government discrimination include the quota system which restricts the university entrance of overseas students in engineering and medical faculties in New Zealand universities. Auckland University and the University of Canterbury introduced the quota system in 1970.¹⁷

¹⁵ 'NZUSA Newsletter to Overseas Students', November 1970.
NZUSA International File, 1970.

¹⁶ Athol Smith, 'New Zealand Immigration Laws', op. cit.

¹⁷ See 'The Vice-Chancellor's Committee Special Meeting on Overseas Students', 7 August 1970 in NZUSA International File, 1970.

Since 1970, the University of Auckland has limited admission of overseas students, both for undergraduate and postgraduate courses.¹⁸ For undergraduate courses, the number of overseas students enrolled has been set at 5% of the total university roll. Overseas students are admitted on a proportional geographical basis as follows:

TABLE 11

ADMISSION OF OVERSEAS STUDENTS (ON PROPORTIONAL GEOGRAPHICAL BASIS)	
<u>Country</u>	<u>Percentage</u>
Malaysia	36
Singapore	9
Vietnam	5
Other Asian countries	7
Fiji	25
South Pacific	12
Africa	2
Other countries (including Australia, Canada, West Indies)	4
TOTAL	100
Source: 'Auckland University - Policy of Admission of Overseas Students', in NZUSA International File, 1970.	

In addition to the overall limit of about 5%, the number of overseas students is limited in certain faculties as shown in Table 12:

¹⁸ See 'Auckland University - Policy of admission of Overseas Students', (the Auckland University Students Association, 14 August 1970) in NZUSA International File, 1970.

TABLE 12

QUOTAS ON OVERSEAS STUDENTS AT THE UNIVERSITY OF AUCKLAND, 1970	
<u>Faculty</u>	<u>Regulations</u>
Medicine	No overseas students are at present admitted to under-graduate medical courses.
Engineering	Overseas students are limited to 10-15% of total Engineering enrolment.
Law	Overseas students are limited to 5% of the total Law enrolment.
Source: 'Auckland University - Policy of Admission of Overseas Students', in <u>NZUSA International File</u> , 1970.	

TABLE 13

QUOTAS ON OVERSEAS STUDENTS AT THE UNIVERSITY OF CANTERBURY, 1973	
<u>Faculty</u>	<u>Regulations</u>
Engineering	<p>(i) not more than 20 overseas students shall be admitted for the first time in 1973 into First Professional Classes.</p> <p>To the extent that fewer than 180 New Zealand students qualify under Clause (2) and apply for entry to First Professional classes, the number of overseas students may be increased beyond 20.</p> <p>(ii) that not more than 10 overseas students, having qualified for the Degree of Bachelor of Science, may be admitted in 1973 to Engineering classes in order to qualify for the Degree of Bachelor of Engineering under B.E. Regulation 8.</p>
Source: Registrar, University of Canterbury, 1972.	

These New Zealand discriminatory policies are, however, minor when compared with the policies of other countries, such as Australia and Britain. Furthermore, the New Zealand Universities Entrance Board policy on the admission of overseas students states that:

Any student from any country will be granted admission ad eundem statum provided he or she has the necessary academic qualifications.¹⁹

This has given the Malaysian and other overseas students tremendous opportunities to pursue university education in this country, which they otherwise would have had to forego in their own countries.

Over the past four years from 1966 to 1970, the Universities Entrance Board's work in granting ad eundem statum has grown tremendously, simply because of the number of applicants has increased by over 100%.

In 1966, 255 students were granted ad eundem statum. In 1969, 619 students received similar grants. The major increase occurred over the past three years. The number of students applying for enrolment in the 1968 academic year who received grants was 319, the number for 1969 was 619 and for 1970 the number was 660.²⁰

The following table is a breakdown of the country of origin of the students who had been granted admission ad eundem statum.

¹⁹ Caroline Rennie, 'The Universities Entrance Board Policy on Admission of Overseas Students to New Zealand Universities', 15 May 1970, (paper presented at Overseas Students Seminar, Christchurch, 15-17 May 1970). See NZUSA International File, 1970.

²⁰ Caroline Rennie, op. cit.

TABLE 14

GRANTS OF AD EUNDEM ADMISSION - APPLICATION
(APPLICANTS' COUNTRIES OF ORIGIN)

	<u>1968</u>	<u>1969</u>
Australia	51	44
Burma	1	1
Cambodia	1	-
Canada	9	11
Ceylon	1	2
Czechoslovakia	-	1
Finland	-	1
France	-	1
Germany	2	3
Greece	3	-
Hawaii	-	2
Holland	8	6
Hong Kong	2	8
Hungary	1	-
India/Pakistan	4	1
Indonesia	4	-
Israel	1	-
Malaysia/Singapore	187	421
Nanyang	5	-
New Caledonia	1	-
Thailand	15	15
Tonga	-	5
United Kingdom	52	44
United States	23	19
Vietnam	15	29
TOTAL	<u>391</u>	<u>619</u>

Source: Caroline Rennie, op. cit.

From these figures, it is quite obvious that the bulk of overseas students come from Malaysia and Singapore. It is the rise in the number of students from these two countries which gives the rise in the overall total of grants made. The increase is caused by three main factors. Firstly, New Zealand admission requirements have been much less stringent than most other parts of the world, notably Britain and Australia. In addition to

their higher admission requirements, Australian universities have a quota system whereby only a certain number of overseas students are accepted at each university.²¹

In order to speed up enrolment of Malaysian and Singapore candidates whose applications for admission ad eundem statum depend on the result of their Higher School Certificate examinations, the New Zealand Universities Entrance Board has a special arrangement with the Cambridge Examining Syndicate, whereby the results of the examinations are released early, and this enables the Malaysian and Singapore students to arrive in time to enrol for the academic year immediately following the year in which they sit their Higher School Certificate. The Australian authorities do not do this and students must therefore wait a year between leaving school and beginning at a university.²²

In addition to the reasons stated above, New Zealand universities provide one of the cheapest educations in the world, and even the fee-paying student has a large portion of the real cost of his course subsidised by the government.

Due perhaps to lack of knowledge concerning the differences between the New Zealand immigration policies and entrance into New Zealand universities, many Malaysian students fail to appreciate that the New Zealand government has been generous, especially to students from Malaysia and Singapore.

Furthermore, since 1970, there have been significant changes in the criteria for exclusion of overseas students from New Zealand universities. Prior to 1970, all private overseas students were subjected to the Labour Department's criterion of satisfactory academic progress - two units in two years. This criterion led to fourteen cases in which the Labour Department

²¹ See 'Overseas Student Quota Restrictions in Australian Universities', in NZUSA International File, 1971, Appendix 4.

²² Caroline Rennie, op. cit.

asked students to leave while the university was prepared to readmit them.²³ Since December 1970, however, the decision of exclusion of overseas students has been made by the universities and not by the Labour Department. The new definition of satisfactory academic progress for overseas students is that:

A student must, as a minimum, meet the requirements stated in the exclusion regulations of the University he is attending. He is normally required to complete his course within two years of the minimum period of study prescribed for the course under the University's regulations.²⁴

Furthermore, with effect from January 1971, any Malaysian student with a Bachelor of Commerce degree who wishes to remain in New Zealand to obtain the necessary practical training to become a member of the Society of Accountants may now do so.²⁵

Besides these developments, significant changes have also been made in the terms of condition of stay in New Zealand. Firstly, the age limit of overseas students has been lifted. Overseas students are permitted to marry while in New Zealand provided that the statutes of the land are fulfilled. Prior to 1970, the New Zealand government policy did not normally approve of marriage:

We believe that on the whole the responsibilities of marriage in a strange country, and under strange circumstances, tend to interrupt and slow down a student's progress.²⁶

All these points which have been raised lead me to the conclusion that the New Zealand immigration policies, and the

²³ See 'NZUSA Newsletter to all Overseas Students in New Zealand Universities, 26 March 1971' in NZUSA International File, 1971.

²⁴ See 'Changes in Immigration Department Policy', in UCSA International File, 1970.

²⁵ Ibid.

²⁶ T.P. Shand, Minister of Immigration, 'Government's policy on admission of Overseas Students', (paper presented at the Overseas Student Seminar, Wellington, May 1966) in NZUSA International File, 1969.

admission to the universities of overseas students have been generous when compared with other countries. In general, the limitations on the entry of overseas students are due to physical shortages of places in New Zealand universities.

There is no need for me to talk of the overcrowding of our universities. Not just the need for a tremendous building programme, but the tremendous problem of recruiting sufficient staff. These shortages place physical limitations on the number to whom we can offer this form of aid.²⁶

This analysis of the Malaysian students' attitudes towards their participation in New Zealand affairs and towards the New Zealand government has shown unfavourable trends. Although their attitudes can be justified, they have caused certain misunderstandings between the Malaysian students and their New Zealand host. This trend is indeed detrimental to the relationship between the two countries.

(c) Attitudes towards Malaysian Government

The second major problem faced by Malaysian students in Canterbury is that of national identity and national unity. The sample of 100 Malaysian students in Canterbury brings out clearly the differences in opinion and attitude towards the Malaysian government and towards national associations.

The analysis of the survey reveals that a large majority of the Malaysian students lack any pride in their nation. Of the 23 respondents who have been on home leave, only 5 of them expressed a sense of pride in their country. Parochial feelings and dissatisfaction with the Malaysian government were very intense. Some of the comments by the Malaysian students concerning the Malaysian political system included such criticisms as

²⁶ T.P. Shand, op. cit.

the Malaysian government is 'undemocratic' and 'less developed politically'. Other dissatisfaction is due to racial tension which persists in Malaysian society, the high level of unemployment and low standard of living.

Although there is much dissatisfaction with the Malaysian government and the political level, the students expressed great interest in playing a more active role in Malaysian politics. 45% of the Malaysian students expressed the opinion that the Canterbury MSA should be politically active and 22% were concerned over Malaysian politics. 64% believed that the CMSA, together with all Malaysian students overseas, should have representation in the Malaysian government. By having a two-way representation, there would be a more effective communication between the Malaysian government and the Malaysian students overseas. The students would be able to express their opinions through the representative to the Malaysian government concerning student affairs.

TABLE 15

OPINION ON REPRESENTATION OF CMSA IN THE MALAYSIAN GOVERNMENT	
<u>Representation</u>	<u>No. of Respondents</u>
1. Effective communication between Malaysian government and Malaysian students in Canterbury.	43
2. To voice opinion of Malaysian students.	12
3. MSA acts as pressure group and influences decisions in Malaysian politics.	2
4. Others	3
5. Not applicable	17
8. Don't know	-
9. No answer	23
TOTAL	100

An interesting factor which emerges from the analysis of the survey is that all the five respondents who expressed favourable impressions of Malaysia, were Malays; they felt that Malaysia offer them more opportunities and scope, while the majority of the students were disillusioned with the Malaysian government and the political system.

As an example, the following comments show the differences in attitude towards Malaysia:

- (a) I feel that there is a place for me to contribute towards a better economic and social growth.

I have the desire to be home and do a bit of my part to improve my countrymen.

- (b) Many corruptions. Not efficient government. Cannot really call it a democratic government.

People seemed unsettled and dissatisfied.

These differences of opinion and attitude are indicative of the divisions in Malaysian society, both in Malaysia and among the Malaysian students in Canterbury.

It is also interesting to note that all the five respondents are on Malaysian government scholarships, and are assured of jobs on their return to Malaysia. On the question of the adequacy of money, all of them answered affirmatively. On the other hand, the non-Malays were mainly paying for their education and were not assured of jobs after completing their degrees. These factors are important in explaining the differences in the attitudes of the Malays and the non-Malays and hence the persistent disunity between the two groups of Malaysian peoples.

Nature of Malaysian Politics

The main reason for the dissatisfaction among the non-Malays was the nature of Malaysian politics. To understand this question, it is necessary to recall the circumstances under which

Malaya achieved independence in 1957.²⁷ The British were willing to grant independence only on the condition that the elites of the major races in Malaya were able to form a government in which they would work amicably together. The Malays and Chinese and, playing a less prominent role, the Indians, did in fact come to such an agreement, and formed the Alliance Party. The agreement covered several points, some of which were embodied in the 1957 Constitution, while others were not.

The formal terms of 1957²⁸ gave the preponderance of political power to the Malays by allowing them citizenship on a more liberal basis than other communities. Islam was made the official religion, and Malay the sole official language from 1967. The Supreme Head of State was chosen from and by the nine Malay sultans. The now famous Article 153 gave 'special privileges' to the Malays in respect of education, positions in the public service, and the issue of business permits and licences. Without such privileges, the Malays, for historical and cultural reasons, were believed to be at a disadvantage with non-Malays in competitive situations. The Chinese, on the other hand, were given fairly wide opportunities to become citizens, and all persons born in Malaysia on or after 31 August 1957, regardless of race, were citizens.²⁹

Outside the government, the use of Chinese and other languages was not restricted. Chinese property and investments were safeguarded and Chinese enterprise could not be curtailed. Informally, agreement was reached on such matters as education and the division of parliamentary constituencies among Alliance Parties.

²⁷ R.S. Milne, 'Singapore's Exit from Malaysia', Asian Survey, Vol. VI, No. 3, March 1966.

²⁸ Federation of Malaysia, Malayan Constitutional Documents, (2nd ed., Kuala Lumpur, 1962).

²⁹ By an amendment in 1962, persons born in Malaya were citizens provided that one parent was a citizen and permanent resident in Malaya.

The Constitution of Malaysia in 1963³⁰ retained most of the clauses of the Constitution of Malaya in 1957. Among these was Article 153 referring to the special privileges of the Malays, in order to accelerate their economic growth, so as to achieve a more balanced society, economically and socially.

The basic purpose of Article 153, arising out of the recognition that the Malays have not advanced at the same rate as the non-Malays, is to provide the opportunity for the Malays to advance more rapidly so that they will in time be able to compete on equal terms with the non-Malays.³¹

There is a wide gap between the economic standard of the Malays and the immigrant Chinese and Indian communities. The terms of the Constitution were initially accepted by the majority of the people indicated by the victory of the Alliance Party, which formulated the Constitution.

However, in later years there was a growing resentment among the non-Malay communities against the privileges of the Malays, and also against the political dominance of the Malays. This resentment arose perhaps because the Chinese and Indian populations are now made up of second or third generation people who have settled in Malaysia, and are far removed from the circumstances under which the Constitution was formulated.

Ironically, even with the special Malay rights, the Chinese and Indians still predominate among students in universities and professional and technical services of the government. However, in recent years, there has been some shortage of jobs in the professional field. It is this fear of unemployment amongst the students which has aggravated the resentment among the non-Malay

³⁰ Malaysia, The Federal Constitution (Kuala Lumpur: Government Printer, 1964)

³¹ Speech by Tun Razak, Prime Minister of Malaysia, moving the Second Reading of the Constitutional Amendment Bill at the Dewan Raayat (House of Representatives) on 23 February 1971 in Foreign Affairs, Malaysia, Vol. 4, No. 1, March 1971.

students against the Malaysian government. Moreover, the Chinese and Indian communities have become more involved in Malaysian politics. Their ancestors were mainly interested in 'making money', leaving politics to the Malays. However, now there is an increasing resentment against the monopoly of politics by the Malays. The situation in Canterbury and in the organisation of CMSA is similar to the situation in Malaysia. In fact, this resentment and fear is apparent among the students in Canterbury.

(d) Attitudes towards the National Association

Only 6% of the respondents believed that the CMSA had been very useful to them. All the six respondents had been active in the organisation of the association and were members of the committee. The majority of the students felt that the usefulness of the CMSA was only reasonable and minimal. 21% of them felt that it was not at all useful.

TABLE 16

USEFULNESS OF THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION	
<u>Usefulness</u>	<u>No. of Respondents</u>
Very useful	6
Reasonably useful	36
Only just	31
Not at all	21
No answer	6
TOTAL	100

An inquiry into the nature of the membership of CMSA reveals that the attitudes of the students towards their national organisation can be correlated with their background. The factors considered include place of origin, religion, course of study, scholarship, sex and the number of years stay in New Zealand.

The majority of the students who became members of CMSA and take an active interest in its development came from the main towns of West Malaysia, including Kuala Lumpur, Ipoh and Penang. (See Appendix 5b (20)). Consequently, the students from the main towns felt that the usefulness of the CMSA was high. One explanation of this correlation is that these students had previously been exposed to such organisational activities in their former schools. On the other hand, students who came from the less developed areas of East Malaysia and the smaller towns on the East Coast, tend to be more passive in their outlook.

Another explanation is that the students from the main towns are mainly private paying students, who, for reasons already put forward, have a greater interest in communication with the Malaysian government through the association. On the other hand, students from the smaller towns are mainly government sponsored Malay students who are looked after by the External Aid Department of the Ministry of Foreign Affairs while they are in New Zealand.

The most plausible reason for the correlation that the most active students come from the main towns is that the majority of Malaysian students do come from the main towns. In fact, 69% of the respondents came from the West Coast of Malaysia.³²

An analysis of the activities of CMSA shows that the association is more of a social club and a sporting organisation. As such, the majority of the students felt that the association had not lived up to expectations and had not fulfilled its functions as expressed in the constitution. In fact, only 4 respondents said that it had fulfilled its functions wholly.

³² Appendix 5b (1), (2), (3), (4), (5) and (6) show the correlation between the place of origin of the students and the year of residence, sex, religion, course of study and marital status.

TABLE 17

OPINIONS ON FUNCTIONS OF THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION	
<u>That the CMSA has fulfilled its functions as in the Constitution</u>	<u>No. of Respondents</u>
Fully	4
Partly	71
Not at all	15
No answer	8
Don't know	2
TOTAL	100

A question concerning the real purpose of the CMSA was put forward to find out the main issues which concern the students at present. Their answers are tabled below. It shows that the Malaysian students' main concerns are for unity among themselves and for their welfare. A large number of them wanted the CMSA to serve as liaison between the Malaysian students in Canterbury and the Malaysian government. Of least concern among the Malaysian students was for closer participation with New Zealand students and encouragement for better relationships.

TABLE 18

ATTITUDES ON THE PURPOSE OF THE CANTERBURY MALAYSIAN STUDENTS ASSOCIATION	
<u>Purpose</u>	<u>No. of Respondents</u>
1. To unify all Malaysians and cultivate a sense of national identity	35
2. Serve as liaison between Malaysian students and Malaysian government	20
3. Look after welfare of Malaysian students	27
4. Encourage better relationship with New Zealand public	10
5. Encourage closer participation with New Zealand students	1
6. Others	3
No answer	4
Don't know	-
TOTAL	100

The analysis of the attitudes of the Malaysian students towards the New Zealand government and public; towards the Malaysian government and their national association, seems to indicate an increasing tendency to regard the CMSA as more than merely a social organisation. In fact, there seem to be political overtones in the attitudes of its members. With the increasing awareness of the Malaysian students of political affairs in New Zealand and Malaysia, the CMSA might very well in the future develop into a political body as well as being a social and sporting organisation.

CHAPTER VI

CONCLUSION

The number of Malaysian students in Canterbury is still increasing. However, this trend may be changed in the near future because of two factors. Firstly, the Overseas Student Restriction quota into New Zealand universities and high schools may limit the number of Malaysian students in New Zealand and in Canterbury (see above). Secondly, since 1970, Malaysia has opened up new Higher Schools of Learning and Universities.¹

Yet, the presence of any number of Malaysian students would create problems of assimilation and national unity. The future relationship between the Malaysian students and the New Zealand 'hosts' depends on the attitudes of both groups towards each other. On the part of the CMSA, efforts should be made to improve the relationship between the members and the New Zealand public through more active participation in New Zealand affairs, though not necessarily in 'political' matters.

The CMSA may have succeeded in cushioning the effects of changes of environment by providing social and sporting activities for the Malaysian students. But it failed to generate an encouragement towards greater participation with New Zealand students and public. The CMSA has organised 'Arts and Craft Exhibition', 'Asian Food Fair' and various cultural shows where the New Zealand

¹ In 1972, Malaysia has the following Universities and Colleges as compared to only one university in 1968.

- (a) University of Malaya
 - (b) National University of Malaysia
 - (c) University College of Penang
 - (d) Institute of Technology, Malaysia
 - (e) Institute of Technology MARA, Shah Alam
 - (f) University of Agriculture, Serdang
- in Year Book of Malaysia, 1972.

public was invited to participate.² But such activities are limited in scope and value, for they are organised only once in a while.

Encouragement for New Zealand students' participation is in the form of forums, discussions and in social and sporting activities. Closer contact would lead to better understanding as a corollary to the fact that misunderstanding had arisen because of ignorance and lack of contact between the different groups. There really is no one answer to solve the problems of assimilation, but clearly one answer is in the sharing of mutual interests. Hence as students, both Malaysian and New Zealanders alike should work towards a better relationship.

Unity among Malaysian students themselves is indeed important before attempts at integration with New Zealand society can be successful. The trend in the organisation of CMSA indicated that attempts have been made to achieve this end by having only one national association instead of two. Recently, a resolution to the effect that 'the CMSSA will cease to exist from 1 January 1973 and that the present Committee be entrusted to deal with the winding up',³ was put forward to its members. Such resolutions had been put forward before⁴ but failed because of a section of Malaysian students who still regarded racial ties and affinity as more important than national identity and unity. The student leaders were, however, determined that by 1973, there will only be one Malaysian student Association, i.e. CMSA. Complete unity, however, could not be achieved solely by having one Association but it is nevertheless an important step.

² CMSA had organised Malaysian shows in 1968, 1969 and 1970. In 1971 'Asian Food Fair' and 'Arts and Craft Exhibition' were held at the Ilam Students Union building. The proceeds went to the Commonwealth Games Fund to be held in Christchurch in 1974.

³ Motion proposed by T.K. Neoh at the Emergency General Meeting of CMSSA, 3 September 1972.

⁴ Annual General Meeting of CMSSA, 25 May 1972.

Some members of the NZUSA have often criticised the existence of national overseas student bodies in New Zealand.⁵ The reason given was that this tended to discourage overseas student participation in New Zealand Student Association activities. Although this may be true to a certain extent, it ignores the exclusive problems of overseas students and their national aspirations. Furthermore, national associations like the CMSA could provide more cultural and social contributions to student activities as a group rather than overseas students as individuals. For Malaysians in particular, where racial problems are prominent, there is a constant need for the students to foster unity among themselves in their sojourn in New Zealand. For these reasons, as much as the Malaysian students' participation in New Zealand student activities is desired, the CMSA remains an indispensable body to Malaysian students.

Two reasons for disunity among the Malaysian students are the differences in race and culture, and the dissatisfaction and disillusionment with the policies of the Malaysian government concerning student affairs. Could the Malaysian students of different races achieve unity among themselves had there been no 'interference' by the Malaysian government at all? Would the Malaysian students be willing to dispense with the grants and contributions by the Malaysian government in order to gain greater freedom in political activities?

Further research is needed to answer these two questions.

⁵ For example, Rahman Khan, in NZUSA Newsletter, 26 March 1971.

APPENDIX 1CANTERBURY MALAYAN STUDENTS' ASSOCIATIONC O N S T I T U T I O NI. NAME:

The name of the organisation shall be 'Canterbury Malayan Students' Association' - 'Pertubohan Penuntut Malaya di-Canterbury' - hereafter referred to as the Association.

II. OBJECTS:

(a) To encourage fellowship and corporate life among the Malaysan Students of Canterbury.

(b) To encourage Malayan national unity and to promote cultural and allied activities with a view to keeping members in touch with Malayan affairs.

(c) To represent, in general, the interests and rights, and to promote the welfare of the Malayan Students in Canterbury.

(d) To maintain liaison with the Malayan Government and its appointed High Commissioner in Australia and New Zealand, as well as sister Malayan Students' Organisations in other parts of New Zealand.

(e) To maintain understanding and friendly relations with other nationals. To assist the new Malayan Students, arriving in Canterbury, in their orientation for stay in the Province.

III. MEMBERSHIP:

The membership of the association shall be open to all Malaysans and to other persons who have substantial connection with Malaya and who are willing to abide by the objects of the Association.

(a) Ordinary: Ordinary membership shall be open to all Malaysans, resident in Canterbury, for the purpose of undergoing a course of study or training. An ordinary member shall be entitled to hold office, vote and enjoy all the rights and privileges appertaining to the membership of the Association.

(b) Associate: All other Malaysians and other persons who have substantial connections with Malaya and are interested in the welfare of Malaysian Students in Canterbury shall be eligible for associate membership. The associate membership shall be bestowed at the direction of the committee subject to the confirmation of a General Meeting. As associate member shall enjoy all rights and privileges of an ordinary member except to vote or hold office in the association. (The term 'Malaysians' includes persons from the Federation of Malaya and Singapore).

IV. SUBSCRIPTIONS:

(a) Ordinary members shall pay an annual subscription of five shillings.

(b) Associate members shall pay an annual subscription of two shillings and sixpence.

V. CESSATION OF MEMBERSHIP:

Membership shall cease in any of the following cases:

(a) Members whose subscriptions are more than three months in arrears from 30th Of April each year, and who have then received a reminder in writing from the Hon Treasurer, may be suspended from membership by decision of the committee of management.

(b) By resignation. Any member intending to resign must send written notice to the Hon Secretary.

VI. COMMITTEE OF MANAGEMENT:

The Management Committee shall consist of:

President
Vice President
Hon Secretary
Hon Treasurer

A committee of three of which at least one shall be a Malaysian Student from the 'Lincoln College'.

VII. MEETINGS:

(a) Annual General Meeting: The Annual General Meeting of the Association shall be held before 30th April of every year.

(i) Notice of Annual General Meeting:

The notice of the Annual General Meeting, stating the Agenda, shall be given to the members at least fourteen days before the date of such meeting.

(ii) Quorum:

The quorum at the Annual General Meeting shall be at least two-thirds of the ordinary members for the current year.

(iii) Business:

The business at the Annual General Meeting shall be:

To read and confirm the minutes of the last Annual General Meeting, or the Extraordinary General Meeting.

To receive and adopt the Management Committee's annual report and the statements of accounts for the year ended.

To elect Office-bearers and Hon Auditor for the new year.

To transact any other business of the association.

(iv) Voting:

Under normal circumstances voting shall be by show of hands, unless otherwise specified by (i). Postal vote may be accepted as equivalent to the usual methods of voting.

(b) Extraordinary General Meeting:

(1) An extraordinary general meeting shall be called by the Hon Secretary in any of the following cases:

- (i) Upon the direction of the Management Committee and in accordance with such direction.
- (ii) On the requisition signed by ten ordinary members stating the special object thereon. Such meeting shall be called within 14 days of the requisition.
- (iii) At least 7 days of notice shall be given of the extraordinary general meeting.

(2) The quorum at the extraordinary general meeting shall be two-thirds of the ordinary membership for the current year.

(c) Management Committee Meeting:

- (i) The Management Committee shall meet at least once in four months.
- (ii) The quorum at such a meeting shall be four.
- (iii) Notice of committee meetings stating the agenda shall be normally given to members at least two days before such meetings.

(d) Ordinary Meeting: Ordinary meetings of the Association may be called at the direction of the Management Committee.

VIII. DUTIES OF OFFICIALS:

- (a) (i) The Management Committee shall manage the general affairs of the Association and supervise its properties.
- (ii) The Management Committee shall have the right to appoint any ordinary member of the association to fill in any vacancies in the committee during the year.

(b) President:

The President shall act as Chairman at all meetings of the Association. He shall represent where necessary, the Association in dealing with outside organisations and/or persons.

(c) Vice-President:

The Vice-President shall deputise for the President in the latter's absence.

(d) Hon Secretary:

The Hon Secretary shall convene all meetings on behalf of the Management Committee and keep accurate minutes of the proceedings and attend to all correspondence relating to the Association. The Hon Secretary shall also keep a register of all members.

(e) Hon Treasurer:

The Hon Treasurer shall furnish on behalf of the Management Committee, an audited statement of accounts.

IX. AFFILIATION:

Affiliation to any organisation shall be with the approval of at least a two-third majority of members present at the Annual General Meeting or an Extraordinary General Meeting.

X. AMENDMENTS TO THE CONSTITUTION:

(a) None of the rules of the Constitution shall be altered, rescinded or added to except with the approval of the annual general meeting or an extraordinary general meeting, called for that purpose.

(b) Every alteration, addition, or rescindment, duly proposed and seconded, must be handed to the Hon Secretary, in writing, at least seven days before the date of the meeting.

APPENDIX 2CANTERBURY MALAYSIA - SINGAPORE STUDENTS' ASSOCIATIONC O N S T I T U T I O NI. NAME:

The name of the organisation shall be 'Canterbury Malaysia-Singapore Students' Association' - 'Pertubohan Penuntut Malaysia-Singapura di-Canterbury' - hereafter referred to as the Association.

II. OBJECTS:

(a) To encourage fellowship and corporate life among the Malaysia and Singapore students in Canterbury.

(b) To encourage and to promote cultural and allied activities with a view to keeping members in touch with home affairs.

The said activities must incorporate both Malaysia and Singapore.

(c) To represent, in general, the interests and rights, and to promote the welfare of the Malaysian and Singaporean students in Canterbury.

(d) To maintain liaison with the Home Governments and their appointed High Commissioners in Australia and New Zealand, as well as sister students' organisations at home, in Australia and other parts of New Zealand.

(e) To maintain understanding and friendly relations with other nationals. To assist the new Malaysian and Singapore students arriving in Canterbury in their orientation for stay in the Province.

III. MEMBERSHIP:

The membership of the Association shall be open to all Malaysians and Singaporeans and to other persons who have substantial connection with Malaysia and/or Singapore and who are willing to abide by the Objects of the Association.

(a) Ordinary: Ordinary membership shall be open to all Malaysians and Singaporeans resident in Canterbury for the purpose of undergoing a course of study or training. An Ordinary Member shall be entitled to hold office, vote and to enjoy all the rights and privileges appertaining to the membership of the Association.

(b) Associate: All other Malaysians and Singaporeans and other persons who have substantial connections with Malaysia and/or Singapore, and are interested in the welfare of Malaysia and/or Singapore students in Canterbury shall be eligible for Associate Membership.

(c) Honorary Members: Those who are appointed by the Committee subject to the confirmation of the Annual General Meeting for valuable services rendered to and keen interest shown in the Association. Honorary Members shall not be Malaysians or Singaporeans undergoing any course of study or training in New Zealand.

Honorary Members shall enjoy all rights and privileges of an Ordinary Member except to vote or hold office.

Honorary Membership shall be for one year, subject to renewal.

IV. SUBSCRIPTIONS:

(a) Ordinary members shall pay an annual subscription of Ten Shillings.

(b) Associate members shall pay an annual subscription of One Pound.

(c) Spouses of Ordinary members who are themselves members shall pay an annual subscription of Ten Shillings.

V. CESSATION OF MEMBERSHIP:

Membership shall cease in any of the following cases:

(a) Members whose subscriptions are more than three months in arrears from 30th of April each year, and who have then received a reminder in writing from the Hon Treasurer, may be suspended from membership by decision of the Committee of Management.

(b) By resignation. Any members intending to resign must send written notice to the Hon Secretary.

(c) By absence from Canterbury for an academic year or more.

VI. COMMITTEE OF MANAGEMENT:

(a) The Management Committee shall consist of:

President
Vice-President
Hon Secretary
Assistant Secretary
Hon Treasurer
A Committee of Five

- (b) The Association shall have at least one Malaysian and one Singaporean in the Committee.

VII. MEETINGS:

- (a) Annual General Meeting: The Annual General Meeting of the Association shall be held before 31st March of every year.

- (i) Notice of Annual General Meeting:

The Notice of the Annual General Meeting, stating the agenda, shall be given to the members at least fourteen days before the date of such meeting.

- (ii) Quorum:

The Quorum at the Annual General Meeting shall be at least half of the Ordinary Members for the current year.

- (iii) Business:

The business at the Annual General Meeting shall be:

To read and confirm the minutes of the last Annual General Meeting, or the Extraordinary General Meeting.

To receive and adopt the Management Committee's Annual Report and the Statements of Accounts for the year ended.

To elect office-bearers and Hon Auditor for the new year.

To transact any other business of the Association.

- (iv) Voting

Under normal circumstances voting shall be by show of hands unless otherwise specified by (i). Postal vote may be accepted as equivalent to the usual methods of voting.

- (b) Extraordinary General Meeting:

(1) An Extraordinary General Meeting shall be called by the Hon Secretary in any of the following cases:

- (i) Upon the direction of the Management Committee and in accordance with such direction.

- (ii) On the requisition signed by ten ordinary members stating the special object thereon. Such a meeting shall be called within 14 days from the date of receipt by the Hon Secretary of the requisition.

- (iii) At least 7 days notice shall be given of the Extraordinary General Meeting.

(2) The quorum at the Extraordinary General Meeting shall be half of the Ordinary Membership for the current year.

(c) Management Committee Meeting:

- (i) The Management Committee shall meet at least once in four months.
- (ii) The quorum at such a meeting shall be six.
- (iii) Notice of Committee Meetings stating the agenda shall normally be given to members at least two days before such meetings.

(d) Ordinary Meetings:

Ordinary Meetings of the Association may be called at the direction of the Management Committee.

VIII. DUTIES OF OFFICIALS:

- (a) (i) The Management Committee shall manage the general affairs of the Association and supervise its properties.
- (ii) The Management Committee shall have the right to appoint any Ordinary Member of the Association to fill in any vacancies in the Committee during the year.

(b) President:

The President shall act as Chairman at all meetings of the Association. He shall represent, where necessary, the Association in dealing with outside organisations and/or persons.

(c) Vice-President:

The Vice-President shall deputise for the President in the latter's absence.

(d) (i) Hon Secretary:

The Hon Secretary shall convene all meetings on behalf of the Management Committee and keep accurate minutes of the proceedings and attend to all correspondence relating to the Association. The Hon Secretary shall also keep a register of all members.

(ii) Assistant Secretary:

The Assistant Secretary shall deputise for the Hon Secretary in the latter's absence. The Assistant Secretary shall attend to all correspondence relating to the Association, in conjunction with the Hon Secretary.

(e) Hon Treasurer:

The Hon Treasurer shall furnish on behalf of the Management Committee, an audited statement of Accounts.

IX. AFFILIATION:

Affiliation to any organisation shall be with the approval of at least a two-thirds majority of members present at the Annual General Meetings or an Extraordinary General Meeting called for that purpose.

X. AMENDMENTS TO THE CONSTITUTION:

(a) None of the Rules of the Constitution shall be altered, rescinded or added to except with the approval of the Annual General Meeting or an Extraordinary General Meeting called for that purpose.

(b) Every alteration, addition or rescission duly proposed and seconded must be handed to the Hon Secretary, in writing, at least seven days before the date of the meeting.

APPENDIX 3COPYNEW ZEALAND UNIVERSITY STUDENTS ASSOCIATION

26 March 1971

To: Presidents,
All Constituents.

I enclose a copy of a letter NZUSA received from P.K.P.M. (National Union of Malaysian Students) concerning Emergency Ordinance No. 74. Attached to that letter is part of that Ordinance as it relates particularly to student activities and the activities of Students Associations.

In addition I enclose a copy of a letter I have sent to Mr Lim Peik Choon, the High Commissioner for Malaysia in New Zealand. As yet I have not received a reply from the Malaysian High Commission concerning Emergency Ordinance No. 74.

Finally I have sent copies of the letter to Mr Lim Peik Choon plus the Emergency Ordinance details to Messrs Amos and Drayton in the hope that they can use this material for questions in the House to either the Prime Minister or the Minister of Defence in an attempt to have this matter raised before the New Zealand public.

I will be most interested to receive your thoughts for possible further action in regard to this matter.

David Cuthbert
President

COPY

PERSATUAN KEBANGSAAN PELAJAR2 MALAYSIA

PKPM National Union of Malaysian Students (nums)

Union Nationale des Etudiants de Malaisie/Union Nacional de Estudiantes de Malaysia

Union House, University of Malaya, Kuala Lumpur, Malaysia - cable: Malstud
Kualalumpur - phone:

bil.kami 437-A12/1300

March 5, 1971

Dear Friends,

Emergency Ordinance No: 74, 1971

On 18 February, an Emergency Ordinance was promulgated by the National Operations Council in the last few days of its existence. This Emergency Ordinance relates to the administration of Universities both established and those to be established. The Ordinance will be in force for six months and will continue if the newly reconvened Parliament ratifies it.

The Ordinance makes a mockery of University Autonomy. In the governing University Council, the number of non-Government elected representatives is reduced drastically and the percentage of nominated Government representatives increased tremendously. The Council can only now function as another instrument of Government control. There are also to be nominated Government representatives in the Senate. University Autonomy is not even a myth anymore.

The provisions of the Ordinance which relates to students are enclosed. The great repressive powers of the Government can now easily be brought to bear on the students. The constitutional rights of the student are violated. He is not permitted his right to hold office in a political party or trade union. The autonomy and powers of the student organisations are curbed and the present unions reduced to puppet administrations of the Administration and can perform functions under their direction.

These amendments to the present situation are totally unacceptable. Student organisations are already under severe limitations. Representations have already been made to the Government. The next step awaits their reply. We will not rest until our rights are adequately protected and guaranteed. We wish to mobilize opinion against these measures. It will be of help if student opinion in your country could be mobilised against these measures and representations made to the Malaysian Government either at the nearest Malaysian Embassy or directly. Please inform us of whatever help you can render us. We will keep you informed on further developments.

Thank you.

Yours sincerely,

TAN ENG CHUAN
Secretary General
PKPM

LAMPIRAN APART III

Universities

Prohibition on Students' Activities

15. (1) No Students' Council, Faculty Students' organisation or any body or group of students of a University shall have any affiliation with, or shall do anything which can be construed as expressing support, sympathy or opposition to any political party or trade union established and registered under the law relating to the registration of societies or trade unions or to any unlawful group or body of individuals.
- (2) No person while he is a student of the University shall be an office bearer in a political party or trade union established and registered under the law relating to registration of societies or trade unions.
- (3) Any person who contravenes the provisions of sub-section (1) or sub-section (2) shall be guilty of an offence and shall be liable on conviction to a fine not exceeding one thousand dollars or six months' imprisonment or to both such fine and imprisonment.
16. If any Faculty Students' organisation, Students' Council or Students' body of a University conducts itself in a manner which the University Council considers detrimental or prejudicial to the well-being of a University, or violates any provision of this Ordinance or rules or regulations made thereunder, the University Council may suspend or dissolve such organisation, Council or body.

PART IV

University Colleges

Application of provisions of Part III to this Part

22. The provisions of sub-section (2) of section 6, sections 7, 9, 10, 11, 13, 14, 15, 16 and 17 applicable to a University established under this Ordinance shall mutatis mutandis apply to a University College established or deemed to be established under this Ordinance subject to the following modifications, that is to say -
 - (a) reference to "University" shall be read as reference to "University College";

- (b) reference to "Chancellor" and "Vice-Chancellor" shall be read as reference to the appropriate authorities of the University College;
- (c) reference to "Pro-Chancellor" shall be deleted; and
- (d) such other modifications as may be necessary or expedient for giving effect to the provision of this section.

PART VI

General Provisions

The Students' Representative Council

48. (1) There is hereby established a body to be known as the University of Students' Representative Council (hereinafter referred to as "the SRC") consisting of all matriculated students of the University who have not been conferred a degree.
- (2) Subject to sub-section (3), the Constitution of the SRC and any amendment or revocation thereof shall be approved by the Council or by such other authority as may be authorised for this purpose by Statute and shall have no effect until so approved.
- (3) Nothing in this section shall empower the Council or the authority referred to in sub-section (2) to approve the Constitution of the SRC or any amendment thereof where the Constitution does not contain the provisions of the following sub-sections.
- (4) The SRC shall have a President, a Vice-President, a Secretary and a Treasurer, who shall be its office bearers.
- (5) Except as provided in sub-section (6) every member of the SRC shall be eligible to be elected to hold office in the SRC.
- (6) No graduand shall be eligible to be elected to hold office in the SRC, but if a member of the SRC who is holding office therein has become a graduand he may continue to hold the office until a degree shall have in fact been conferred upon him. For the purpose of this section a 'graduand' means a matriculated student who has passed the final examination held by the University for his course of studies but has not yet been conferred a degree.
- (7) Nothing in this section shall preclude any graduate, who is registered student, from becoming an associate member of the SRC.

- (8) The objects and functions of the SRC shall be -
- (a) to foster a spirit of corporate life among the students of the University;
 - (b) to organise and supervise, subject to the direction of the Vice-Chancellor, student welfare facilities in the University including recreational facilities, spiritual and religious activities, and the supply of meals and refreshments;
 - (c) to make representations to the Vice-Chancellor on all matters relating to, or connected with, the living and working conditions of the students of the University;
 - (d) to be represented on any body which may in accordance with an Act made by the Council for the purpose, be appointed to undertake student welfare activities in the University;
 - (e) to assist the University authorities to maintain discipline among students;
 - (f) to represent students who are accused in disciplinary inquiries; and
 - (g) to undertake such other activities as may be determined by the Council from time to time.
- (9) The fund of the SRC shall consist of subscriptions paid by members and donations received from persons or organisations approved by the Council. The said fund shall not be expended except only for the objects stated in sub-section (10) and approved by the resolution passed by the SRC in accordance with its Constitution; and no payment shall be made unless the particulars requiring payment shall (except where from the nature of the case a receipt is not obtainable) be vouched for by a bill stating the particulars and by a receipt.
- (10) The fund of the SRC may be expended for payment of administrative costs of the SRC including audit of its accounts and for any payment connected with or arising out of the carrying out by the SRC of any of the objects specified in sub-section (8).
- Provided that nothing herein contained shall entitle the SRC or any office bearer thereof to apply to fund of the SRC either directly or indirectly for the promotion of the objects of a political party or a trade union body or other organisation registered or incorporated under any written law in force relating thereto.
- (11) The Treasurer shall keep proper accounts of income and expenditure of the fund of the SRC and not later than three months after the end of every financial year as defined by the Constitution of the SRC a copy of the said accounts which shall be audited by a person appointed by the Council and remunerated by the SRC shall be submitted by the SRC for approval to the Council.

- (12) The SRC shall hold meetings from time to time as it may deem necessary and it shall be the duty of the Secretary to keep minutes of every meeting of the SRC and such minutes shall be confirmed at a subsequent meeting.

Establishment of other student bodies

49. (1) Notwithstanding section 48, it shall be lawful for not less than ten students, subject to the following sub-sections and the approval of the Council, to establish a body (hereinafter referred to as "a student body") consisting of students of the University for the promotion of a specific object or interest within the University.
- (2) The provisions of section 48 shall mutatus mutadis apply to a student body established under this section as they apply to the SRC:

Provided that nothing in this section or section 48 shall prevent the SRC from giving such contributions or grants as it may deem necessary.

No affiliation with bodies outside the University

50. The SRC and a student body established under section 49 shall have no affiliation with any political party or a trade union body or other organisation registered or incorporated under any written law in force relating thereto.

Acts ultra vires the Constitution of the SRC or a student body

51. If the SRC or a student body established under section 49 conducts itself in a manner which in the opinion of the Council is detrimental or prejudicial to the well-being or reputation of the University or acts in contravention of the Constitution of the University or its own Constitution, or any Statute, Act or Regulation of the University, the Council may suspend or dissolve the SRC or the said student body, as the case may be; and without prejudice to any liability that may arise under any other written law in force, every office bearer of the SRC or the said student body, as the case may be, shall be liable to dismissal from the University or to any other disciplinary punishment that may be inflicted upon him.

APPENDIX 4FOR YOUR INFORMATIONOVERSEAS STUDENT QUOTA RESTRICTIONS'
IN AUSTRALIAN UNIVERSITIES

The following information has been obtained by me from the Australian Union of Students National Overseas Student Service. It may be of use in discussion within your university on overseas student quota restrictions.

David Cuthbert
President
22 April 1971

STATE:Australian Capital Territory

1. Australian National University
No quota restrictions.

New South Wales

1. University of New South Wales
No quota restrictions.
2. University of New England
Quota not given - all new students restricted in 1971 overseas or Australia.
3. University of Sydney
Such a high demand for places, necessary restrict to bona fide residents of NSW. Overseas students qualified to mat. to NSW HSC or Uni of Sydney Mat. Exam or who hold approved overseas scholarships tenable at the University of Sydney may apply for places in the quota:- Arts 20, Law 5, Medicine 6, Science 12, Pharmacy 4, English 10, Chemistry 4, Vet Science 4, Agric 4, Econ 10, Arch 5, Bach Ed.1, Bach Mus. 1, Bach Soc Stud. 4, (90). Applications are not considered from Private Overseas Students who have qualified outside NSW.

4. University of Newcastle

No quota restrictions.

Queensland1. University of Queensland

Quotas apply in the Faculties of Medicine, Denistry, Vet. Science, and Pharmacy.

2. James Cook University

Only quota restriction on Engineering Faculty - no. of non-Australians admitted is 25% of total in 1st year of programme.

South Australia1. University of Adelaide

Quotas in the following first degree courses:-

Agricultural Science	5
Architecture	5
Engineering	18
Medicine	6
Science	20
Dentistry	5

Western Australia1. University of Western Australia

No general quota. Two faculties have quotas applicable solely to overseas students:- 4 on the number of S.E. Asian students 1st yr. Dental; 6 on the number of S.E. Asian students 1st yr. Medical.

Victoria1. University of Melbourne

Faculty of Medicine - quote ten (10) out of 220. Number of other overseas students admitted to any given course should not exceed the average percentage of the preceding three years and no non-Victorian applicant will be admitted in preference to Victorian of equal or superior merit.

2. Monash University

Quota Medicine only - no of first year students not more than 15% (places reserved specifically in other faculties for overseas students).

3. La Trobe University

Commonwealth Govt. sponsored students each year restricted. No restriction on unsponsored students - complete on the same basis as Victoria.

APPENDIX 5aSURVEY ON MALAYSIAN STUDENTS IN CHRISTCHURCH

(1972)

A. BACKGROUND

1. Nationality (State) (Town)

2. Age years months

3. Sex

4. Marital status (please tick where appropriate)

☐ Single☐ Engaged☐ Married

5. Religion

How do you classify yourself as a believer? (Please tick where appropriate)

☐ Fervent☐ Partly☐ Not at all

6. Course of study (Please tick where appropriate)

☐ Agriculture☐ Nursing☐ Arts☐ Secretarial course☐ Commerce☐ Teacher training☐ Engineering☐ Music☐ Fine Arts☐ Science☐ High Schools☐ Other (please state what)☐ Law

7. When you have your degree, do you intend to continue further education?

() Yes

() No

() Don't know

8. How many years have you been in New Zealand?

..... years

9. Scholarships (Please tick where appropriate)

() Colombo Plan

() Special Commonwealth Aid

() Federal

() MARA

() State (Please specify)

() Paying privately

() Special Award (e.g. Rotary, Shell)

10. Is the money available to you adequate for general 'student' housing?

() Yes

() No

() Don't know

11. Are you assured of a job when you return home?

() Yes

() No

() Don't know

12. Place of residence in Christchurch now -

- () Flatting alone
- () Flatting with friends
- () Hostel (University or private)
- () Private board
- () Other (married, etc.)

B. TRAVEL

1. After completing your course, if you were given the choice what would you do? (Please tick where appropriate)

- () Go home and settle down
- () Tour other parts of the world first, then go home
- () Go home first, then pursue other further education elsewhere, and return home again
- () Settle down in New Zealand, and perhaps go home for holidays
- () Others (Please state what)

.....

.....

2. Have you been on home leave?

- () Yes
- () No

If 'Yes' what was your reaction towards Malaysia after being in New Zealand? Please elaborate --

.....

.....

.....

C. ORIENTATION

1. When you arrived in New Zealand, who met you at the airport or harbour?

- () An officer from External Aid Division of the Ministry of Foreign Affairs
- () An officer from the University
- () Students from your country
- () Students from New Zealand
- () Others
(Please state who)
- () No one

2. Before leaving your country, did you receive any information on New Zealand?

- () Yes
- () No

If your answer is 'Yes' --

(a) Who provided the information?

- () New Zealand High Commission
- () New Zealand External Aid Division
- () Your own government departments
- () The institution you were going to
- () Friends in New Zealand
- () Friends who had been in New Zealand
- () Your National Organisation
(i.e. Malaysian Student Associations)
- () Others (Please state what)

.....
.....

(b) What was the adequacy of the information?

- | | | | |
|----------------|---------------------|--------------------|------------|
| () | () | () | () |
| Fully adequate | Reasonably adequate | Only just adequate | Inadequate |

- (c) What was your first impression of New Zealand life?
Please elaborate.

.....

D. SOCIAL AND POLITICAL

1. Club membership. How many school, college or university clubs have you joined?

	1st year	2nd year	3rd year	Other
3 or more				
2				
1				
None				

2. How many clubs have you joined outside school, college or university?

	1st year	2nd year	3rd year	Other
3 or more				
2				
1				
None				

3. Are you a financial member of International Club?

() Yes

() No

If your answer is 'Yes' please specify when (year of study) you became financial.

() () () ()
 1st year 2nd year 3rd year Other

4. Are you a financial member of your National Club (M.S.A.)?

() Yes

() No

() Intend to be

5. How long have you been an M.S.A. member?

..... years

6. How would you describe yourself as a member of the Malaysian Student Association (M.S.A.)?

() Very active

() Semi-active

() Not at all

7. Have you ever been on the M.S.A. Committee?

() Yes

() No

If your answer is 'No' do you want to be a committee member?

() Yes

() No

() Don't know

If 'Yes' what are your reasons for wanting to be on the Committee? (Please elaborate)

.....

.....

8. How useful do you find the M.S.A.?

()
Very
useful

()
Reasonably
useful

()
Only just

()
Not useful

9. What do you think should be the real purpose of the Association (M.S.A.)? (Please elaborate)

.....

10. Do you think that the M.S.A. has fulfilled its functions, according to its Constitution. (Please tick where appropriate)

() In whole
 () Partly
 () Not at all

11. Do you think that M.S.A. should be politically active?

() Yes
 () No
 () Don't know

If 'Yes' please state your reasons:

.....

12. Do you think that M.S.A. should have representation in the Malaysian Government on overseas student affairs?

() Yes
 () No
 () Don't know

If 'Yes' please state your reasons:

.....

13. Do you think the New Zealand government and public understand the aspirations of Malaysian students?

() Yes
 () No
 () Don't know

14. Do you think the New Zealand government discriminates against Asians?

() Yes
 () No
 () Don't know

If 'Yes' please elaborate:

.....

Do you think that the New Zealand public discriminates against Asians?

() Yes
 () No
 () Don't know

If 'Yes' please elaborate:

.....

15. What are your opinions on the issues below?

(i) That United States and New Zealand troops should be withdrawn from Vietnam and Southeast Asia:

() In whole
 () Partly
 () Not at all
 () Don't know

(ii) That the New Zealand government should permit freer use of marijuana:

() Yes

() No

() Don't know

iii) That there should be less press censorship in New Zealand:

() Yes

() No

() Don't know

(iv) That there should be an abolition of racist sporting tours in New Zealand?

() Yes

() No

() Don't know

(v) That sexual permissiveness with indifference is morally indefensible:

() Yes

() No

() Don't know

APPENDIX 5bAppendix 5b (1): Nationality and Years of Residence

<u>Nationality:</u>	East Malaysia (Sabah & Sarawak)	West Malaysia (East Coast)	West Malaysia (West Coast)	Others	Total
<u>Yrs of Residence:</u>					
1	6	3	7	0	16
2	6	1	29	3	39
3	1	2	19	0	22
4 and more	5	0	12	1	18
Total	18	6	67	4	95
Percentage	(18.9)	(6.3)	(70.5)	(4.2)	

Appendix 5b (2): Nationality and Sex

<u>Nationality:</u>	East Malaysia (Sabah & Sarawak)	West Malaysia (East Coast)	West Malaysia (West Coast)	Others	Total
<u>Sex:</u>					
Male	12	7	60	2	81
Female	8	0	9	2	19
Total	20	7	69	4	100
Percentage	(20.0)	(7.0)	(69.0)	(4.0)	

Appendix 5b (3): Nationality and Marital Status

<u>Nationality:</u>	East Malaysia (Sabah & Sarawak)	West Malaysia (East Coast)	West Malaysia (West Coast)	Others	Total
<u>Marital Status:</u>					
Single	20	6	60	4	90
Engaged	0	1	2	0	3
Married	0	0	7	0	7
Total	20	7	69	4	100
Percentage	(20.0)	(7.0)	(69.0)	(4.0)	

Appendix 5b (4): Nationality and Religion

<u>Nationality:</u>	East Malaysia (Sabah & Sarawak)	West Malaysia (East Coast)	West Malaysia (West Coast)	Others	Total
<u>Religion:</u>					
Christian	2	1	5	0	8
Islam	3	0	2	1	6
Buddhist	5	0	1	1	7
Other	1	3	13	0	17
No Religion	8	3	39	2	52
No Answer	0	0	1	0	1
Total	19	7	61	4	91
Percentage	(20.9)	(7.7)	(67.6)	(4.4)	

Appendix 5b (5): Year of Stay and Degree of Religion

<u>Year of Stay:</u>	1st Year	2nd Year	3rd Year	4th or More	Total
<u>Degree of Religion:</u>					
Fervent	8	10	6	4	28
Partly	5	12	9	7	33
Not at all	3	17	7	7	34
Total	16	39	22	18	95
Percentage	(16.8)	(41.4)	(23.2)	(18.9)	

Appendix 5b (6): Nationality and Course of Study

<u>Nationality:</u>	East Malaysia (Sabah & Sarawak)	West Malaysia (East Coast)	West Malaysia (West Coast)	Others	Total
<u>Course of Study:</u>					
Agriculture	1	2	15	0	18
Arts	1	0	2	0	3
Commerce	7	0	14	3	24
Engineering	4	3	21	0	28
Law	1	0	0	0	1
Science	3	2	15	1	21
Others	3	0	2	0	5
Total	20	7	69	4	100
Percentage	(20.0)	(7.0)	(69.0)	(4.0)	

Appendix 5b (7): Religion and Scholarship

<u>Scholarship:</u>	Colombo Plan	Federal	MARA	State	Private	Others	Total
<u>Religion:</u>							
Islam	4	2	5	1	1	1	14
Others	7	0	2	2	71	4	86
Total	11	2	7	3	72	5	100

Appendix 5B (8): Nationality and Scholarship

<u>Nationality:</u>	East Malaysia (Sabah & Sarawak)	West Malaysia (East Coast)	West Malaysia (West Coast)	Others	Total
<u>Scholarship:</u>					
Colombo Plan	1	3	2	0	11
Federal	0	0	2	0	2
MARA	0	1	6	0	7
State	0	0	3	0	3
Private	19	3	46	4	72
Others	0	0	5	0	5
Total	20	7	69	4	100
Percentage	(20.0)	(7.0)	(69.0)	(4.0)	

Appendix 5b (9): Assurance of Job and Scholarship

<u>Assurance of Job:</u>	<u>Assured</u>	<u>Not Assured</u>	<u>No Answer</u>	<u>Total</u>
<u>Scholarship:</u>				
Colombo Plan	9	0	2	11
Federal	2	0	0	2
MARA	6	1	0	7
State	3	0	3	0
Private	2	43	27	72
Others	1	3	1	5
Total	23	47	30	100
Percentage	(23.0)	(47.0)	(30.0)	

Appendix 5b (10): Orientation and Scholarship

<u>Orientation:</u>	<u>External Affairs Dept</u>	<u>University</u>	<u>Students (NZ)</u>	<u>Students (MAL)</u>	<u>Others</u>	<u>Total</u>
<u>Scholarship:</u>						
Colombo Plan	11	0	0	0	0	11
Federal	0	0	0	2	0	2
MARA	6	0	0	0	1	7
State	0	1	0	1	0	3
Private	0	0	2	39	3	72
Others	1	0	0	2	1	5
Total	18	1	2	44	5	100
Percentage	(18.0)	(1.0)	(2.0)	(44.0)	(5.0)	

Appendix 5b (11): Adequacy of Money and Scholarship

<u>Adequacy:</u>	Fully Adequate	Not Adequate	No Answer	Total
<u>Scholarship:</u>				
Colombo Plan	10	1	0	11
Federal	1	1	0	2
MARA	6	1	0	7
State	3	0	0	3
Private	62	4	6	72
Others	2	0	3	5
Total	84	7	9	100
Percentage	(84.0)	(7.0)	(9.0)	

Appendix 5b (12): Religion and Reaction to Malaysia

<u>Religion:</u>	Islam	Others	Total
<u>Reaction:</u>			
Exciting because more scope and opportunity for Malaysians	2	0	2
Lower standard of living	2	5	7
High unemployment rate	1	1	2
Racial tension	1	3	4
Less dev. Politically dissatisfied with govt.	0	73	73
Others	8	4	12
Total	14	86	95

Appendix 5b (13): Year of Stay and Impression of New Zealand

<u>Year of Stay:</u>	1st Year	2nd Year	3rd Year	4th or More	Total
<u>Impression of New Zealand:</u>					
Favourable	12	24	13	9	58
Unfavourable	4	10	8	6	28
No Answer	0	5	1	3	9
Total	16	39	32	18	95
Percentage	(16.8)	(41.1)	(23.2)	(18.9)	

Appendix 5b (14): Year of Stay and International Club

<u>Year of Stay:</u>	1st Year	2nd Year	3rd Year	4th or More	Total
<u>International Club:</u>					
Member	1	3	6	8	18
Not Member	15	33	16	8	72
No Answer	0	3	0	2	5
Total	16	39	22	18	95
Percentage	(16.8)	(41.1)	(23.2)	(18.9)	

Appendix 5b (15): Course of Study and Membership of CMSA

<u>Membership:</u>	Member	Not Member	Intend To Be	No Answer	Total
<u>Course of Study:</u>					
Agriculture	13	5	0	0	18
Arts	3	0	0	0	3
Commerce	14	4	4	2	24
Engineering	22	4	2	0	28
Law	1	0	0	0	1
Science	17	2	2	0	21
Others	2	1	2	0	5
Total	72	16	10	2	100
Percentage	(72.0)	(16.0)	(16.0)	(2.0)	

Appendix 5b (16): Nationality and Membership of CMSA

<u>Nationality:</u>	East Malaysia (Sabah & Sarawak)	West Malaysia (East Coast)	West Malaysia (West Coast)	Others	Total
<u>Membership of CMSA:</u>					
Member	10	4	57	1	72
Not Member	4	3	7	2	16
Intend to be	5	0	5	0	10
No Answer	1	0	0	1	2
Total	20	7	69	4	100
Percentage	(20.0)	(7.0)	(69.0)	(4.0)	

Appendix 5b (17): Religion and Membership of CMSA

<u>Religion:</u>	Islam (Malays)	Others (Non- Malays)	Total
<u>Membership of CMSA:</u>			
Member	11	61	72
Not Member	2	14	16
Intend to be	1	9	10
No Answer	0	2	2
Total	14	86	100
Percentage	(14.0)	(86.0)	

Appendix 5b (18): Scholarship and Membership of CMSA

<u>Membership:</u>	Member	Not Member	Intend To Be	No Answer	Total
<u>Scholarship:</u>					
Colombo Plan	7	3	1	0	11
Federal	2	0	0	0	2
MARA	6	1	0	0	7
State	2	1	0	0	3
Private	51	10	9	2	72
Others	4	1	0	0	5
Total	72	16	10	2	100
Percentage	(72.0)	(16.0)	(10.0)	(2.0)	

Appendix 5b (19): Sex and Membership of CMSA

<u>Membership:</u>	Member	Not Member	Intend To Be	No Answer	Total
<u>Sex:</u>					
Male	62	13	6	0	81
Female	10	3	4	2	19
Total	72	16	10	2	100
Percentage	(72.0)	(16.0)	(10.0)	(2.0)	

Appendix 5b (20): Nationality and Degree of Membership

<u>Degree of Membership:</u>	Very Active	Semi- Active	Not Active	No Answer	Total
<u>Nationality:</u>					
East Malaysia (Sabah & Sarawak)	3	4	10	3	20
West Malaysia (East Coast)	1	2	3	1	7
West Malaysia (West Coast)	6	26	32	1	46
Others	0	0	1	3	4
Total	10	32	46	12	100
Percentage	(10.0)	(32.0)	(46.0)	(12.0)	

Appendix 5b (21): Religion and Degree of Membership

<u>Degree of Membership:</u>	Very Active	Semi-Active	Not Active	No Answer	Total
<u>Religion:</u>					
Islam (Malays)	2	5	6	1	14
Others (Non-Malays)	8	27	40	11	86
Total	10	32	46	12	100
Percentage	(10.0)	(32.0)	(46.0)	(12.0)	

Appendix 5b (22): Year of Stay and Degree of Membership

<u>Degree of Membership:</u>	Very Active	Semi-Active	Not Active	No Answer	Total
<u>Year of Stay:</u>					
1 year	0	5	6	5	16
2 years	4	15	18	2	39
3 years	4	4	11	3	22
4 and more	2	5	9	2	18
Total	10	29	44	12	95
Percentage	(10.5)	(30.5)	(46.3)	(12.6)	

Appendix 5b (23): Course of Study and Degree of Membership

<u>Degree of Membership:</u>	<u>Very Active</u>	<u>Semi-Active</u>	<u>Not Active</u>	<u>No Answer</u>	<u>Total</u>
<u>Course of Study:</u>					
Agriculture	9	32	43	12	96
Arts	0	0	1	0	1
Commerce	1	0	2	0	3
Engineering	0	0	0	0	0
Law	0	0	0	0	0
Science	0	0	0	0	0
Others	0	0	0	0	0
Total	10	32	46	12	100
Percentage	(10.0)	(32.0)	(46.0)	(12.0)	

Appendix 5b (24): Scholarship and Degree of Membership

<u>Degree of Membership:</u>	<u>Very Active</u>	<u>Semi-Active</u>	<u>Not Active</u>	<u>No Answer</u>	<u>Total</u>
<u>Scholarship:</u>					
Colombo Plan	2	7	1	1	11
Federal	0	0	2	0	2
MARA	1	3	2	1	7
State	1	0	2	0	3
Private	6	20	37	9	72
Others	0	2	2	1	5
Total	10	32	46	12	100
Percentage	(10.0)	(32.0)	(46.0)	(12.0)	

Appendix 5b (25): Sex and Degree of Membership

<u>Degree of Membership:</u>	Very Active	Semi-Active	Not Active	No Answer	Total
<u>Sex:</u>					
Male	9	30	35	7	81
Female	1	2	11	5	19
Total	10	32	46	12	100
Percentage	(10.0)	(32.0)	(46.0)	(12.0)	

Appendix 5b (26): Committee and Degree of Membership

<u>Degree of Membership:</u>	Very Active	Semi-Active	Not Active	No Answer	Total
<u>Committee:</u>					
On Committee	8	9	4	0	21
Not on Committee	2	23	40	6	71
Intend to be	0	0	1	6	7
Total	10	32	45	12	99
Percentage	(10.1)	(32.3)	(45.5)	(12.1)	

Appendix 5b (27): Religion and Committee

<u>Religion:</u>	Islam (Malays)	Others (Non-Malays)	Total
<u>Committee:</u>			
On Committee	7	14	21
Not on Committee	6	65	71
Intend to be	0	7	7
Total	13	86	99
Percentage	(13.1)	(86.9)	

Appendix 5b (28): Degree of Membership and Usefulness of CMSA

<u>Degree of Membership:</u>	Very Active	Semi- Active	Not Active	No Answer	Total
<u>Usefulness of CMSA:</u>					
Very Useful	3	3	0	0	6
Reasonably	7	17	10	2	36
Only Just	0	7	19	5	31
Not Useful	0	5	16	0	21
No Answer	0	0	1	5	6
Total	10	32	46	12	100
Percentage	(10.0)	(32.0)	(46.0)	(12.0)	

Appendix 5b (29): Degree of Membership and Function of CMSA

<u>Degree of Membership:</u>	Very Active	Semi-Active	Not Active	No Answer	Total
<u>Function of CMSA has been fulfilled:</u>					
In whole	2	1	1	0	4
Partly	8	27	29	7	71
Not at all	0	3	12	0	15
No answer	0	1	4	5	10
Total	10	32	46	12	100
Percentage	(10.0)	(32.0)	(46.0)	(12.0)	

Appendix 5b (30): Degree of Membership and CMSA Politically Active

<u>Degree of Membership:</u>	Very Active	Semi-Active	Not Active	No Answer	Total
<u>MSA Politically Active:</u>					
Politically Active	6	19	19	2	46
Not Active	4	10	26	6	40
No Answer	0	3	7	4	14
Total	10	32	46	12	100
Percentage	(10.0)	(32.0)	(46.0)	(12.0)	

Appendix 5b (31): Degree of Membership and Representation of CMSA

<u>Degree of Membership:</u>	Very Active	Semi-Active	Not Active	No Answer	Total
<u>Representation of CMSA:</u>					
Yes	7	24	31	2	64
No	1	2	9	5	17
No Answer	2	5	6	5	18
Total	10	31	46	12	99
Percentage	(10.1)	(31.3)	(46.5)	(12.1)	

Appendix 5b (32): Degree of Membership and Aspiration of CMSA

<u>Degree of Membership:</u>	Very Active	Semi-Active	Not Active	No Answer	Total
<u>Aspiration of CMSA:</u>					
Yes	0	9	8	2	19
No	10	14	25	7	56
No Answer	0	9	13	3	25
Total	10	32	46	12	100
Percentage	(10.0)	(32.0)	(46.0)	(12.0)	

Appendix 5b (33): Year of Stay and New Zealand Public Discrimination

<u>Year of Stay:</u>	1 Year	2 Years	3 Years	4 or More	Total
<u>N.Z. Govt Discrimination:</u>					
Yes	2	14	8	6	30
No	9	21	12	11	53
No Answer	5	4	2	1	12
Total	16	39	22	18	95
Percentage	(16.8)	(41.1)	(23.2)	(18.9)	

Appendix 5b (34): Year of Stay and New Zealand Government Discrimination

<u>Year of Stay:</u>	1 Year	2 Years	3 Years	4 or More	Total
<u>Discrimination:</u>					
Yes	2	15	10	6	33
No	11	13	9	8	41
No Answer	3	11	3	4	21
Total	16	39	22	18	95
Percentage	(16.8)	(41.1)	(23.2)	(18.9)	

BIBLIOGRAPHY

DOCUMENTS:

GOVERNMENT

Emergency Ordinance No. 74. (Malaysian Government).

Changes in Immigration Department Policy. (New Zealand Government).

NEW ZEALAND UNIVERSITY STUDENTS ASSOCIATION (NZUSA)

Auckland University - Policy of Admission of Overseas Students. Auckland University Student Association, 1970.

Overseas Students Handbook. NZUSA. (2nd Edition).

Vice-Chancellors Committee Special Meeting on Overseas Students. 7 August 1970.

Newsletter to all Overseas Students in New Zealand Universities. 26 March 1971.

Overseas Students Quota Restrictions in Australian Universities, 1971.

Overseas Students Quota Restrictions in the University of Canterbury, 1973.

CANTERBURY MALAYSIAN STUDENTS ASSOCIATION (CMSA)

Constitution of CMSA. 1962.

Constitution of CMSSA. 1965.

Letter from External Affairs Department, Wellington: 6 April 1962.

Letter from the Malaysian High Commissioner of Malaya in Australia and New Zealand: 14 May 1962.

REPORTS (CMSA)

Report of the Inaugural General Meeting of CMSA, 1962.
CMSA File 1962 - 63.

Report of the Management Committee. Minutes of CMSSA, 1963
CMSA File 1963 - 64.

Report of the Annual General Meeting of CMSA, 1965.
CMSA File 1965 - 66.

Report of the Management Committee: Minutes of CMSSA, 1968. CMSA File 1968 - 69.

BOOKS:

- Groves, H.E. The Constitution of Malaysia. Singapore: Malaysian Publications Ltd., 1964.
- Lee Kuan Yew The Battle for a Malaysian Malaysia. Singapore: Government Printer, 1965.
- Morris, Richard T. The Two-Way Mirror: National Status in Foreign Students' Adjustment. Minneapolis: University of Minnesota Press, 1960.
- Milne, R.S. Government and Politics in Malaysia. Boston: University of British Columbia, 1967.
- Ratnam, K.J. and Milne, R.S. The Malayan Parliamentary Election 1964. Singapore: University of Malaya Press, 1967.
- Rukunegara Commentary. Kuala Lumpur: Government Printer, 1969.
- Silcock, T.H. The Political Economy of Independent Malaya. Los Angeles: University of California Press, 1963.
- Tilman, R.O. Bureaucratic Transition in Malaya. London: Cambridge University Press, 1964.
- Tengku Abdul Rahman. May Tragedy 1969. Kuala Lumpur: Government Printer, 1969.

ARTICLES IN JOURNALS AND PERIODICALS:

- Bass, J.R. 'The New Malaysian Government'. Asian Survey, Vol. XI, No. 10 (October 1971), 970-983.
- Bass, J.R. 'Continuity or Change'. Asian Survey, Vol. X, No. 2 (February, 1970), 152-160.
- Lau Teik Soon 'Malaysian-Singapore Relations: Crisis of Adjustment, 1965-1968'. Journal of South-East Asian History, Vol. 10 (1969), 155-176.
- Lysgaard, S. "Adjustment in a Foreign Society, Norwegian Fulbright Grantees Visiting the United States". International Social Science Journal, Vol. 7 (1955), 45-51.
- McNaughton, A.H. 'Overseas Students at the University'. The University of Auckland Gazette, Vol. 7, No. 1 (April, 1965).
- Milne, R.S. 'Singapore's Exit from Malaysia: The Consequences of Ambiguity'. Asian Survey, Vol. VI, No. 3 (March, 1966), 175-185.

- Milne, R.S. 'National Ideology and Nation-Building in Malaysia'. Asian Survey, Vol. V, No. 7 (July, 1970), 563-573.
- Morris, R.T. 'National Status and Attitudes of Foreign Students'. Journal of Social Issues, Vol. XII, No. 1, 20-27.
- Rabushka, A. 'Racial Stereotypes in Malaya'. Asian Survey, Vol. XI, No. 7 (July, 1971), 709-716.
- Sewell, W.H. and Davidson, O.M. 'The Adjustment of Scandinavian Students'. Journal of Social Issues, Vol. XII, No. 2 (1956), 9-19.
- Silverstein, J. 'Burmese and Malaysian Student Politics: A Preliminary Comparative Inquiry'. Journal of South-East Asian Studies, Vol. I (1970), 3-32.
- Snider, N.L. 'Race, Lietsmotiv of the Malaysian Election Drama'. Asian Survey, Vol. X, No. 12 (December, 1970), 1070-1080.
- Thompson, R.H.T. 'Overseas Students in New Zealand: Some Anomalies of Status'. Race, Vol. IV, No. 2 (May, 1963), 14-25.

ARTICLES IN NEWSPAPERS AND MAGAZINES:

- 'Student accommodation is their concern'. Christchurch Star. Jan. 18, 1968.
- 'Increase in sixth forms'. Christchurch Star. Feb. 9, 1968.
- 'Clique Problems with Asian Sixth formers'. Christchurch Star. April 11, 1967.
- 'Exclusive Malay Student group'. Christchurch Star. March 31, 1971.
- 'Malaysian Group not exclusive'. Christchurch Star. April 2, 1971.
- 'Students claims groundless'. Christchurch Star. April 10, 1971.
- 'Letters to the Editor'. The Press. March 15, 1972.
- 'Letters to the Editor'. The Press. May 3, 1972.
- 'Malay Students Oppose Tour'. The Press. May 2, 1972.

- Anonymous 'Neo-Colonialism in Malaysia'.
Salient, Vol. 35, No. 9, July 25, 1972.
- M.B. 'Corruption; Capitalism in Malaysia'.
Salient, Vol. 35, No. 20, August 31, 1972.
- Canterbury Malaysian Student Association Panel
'Problems of the Overseas Students'.
CMSSA Bulletin, September 1963.
- Editorial in CMSSA Bulletin, No. 1, 1968.
- Kadis, A.B. 'Expose '67'. CMSA Newsletter, No. 3, 1967.
- Khoo Ei Liam 'The Right of Political Participation'.
Canta, April 10, 1970.
- Malaysian Digest.
- Ngiau Hoh Kong 'Problems of Overseas Students'. Canta,
March 17, 1972.
- Samad. 'A Reminder'. CMSSA Newsletter, No. 3,
1967.

UNPUBLISHED MATERIALS:

- Dunlop, O.F. 'The Administration of Overseas Students'.
Paper presented at the NZUSA Seminar on
'The Problems of Overseas Students in New
Zealand', Wellington, 21-22 May 1966.
- George, H.V. 'The Language Problems of the Overseas
Students in New Zealand'. Paper presented
at the NZUSA Seminar on 'The Problems of
Overseas Students in New Zealand',
Wellington, 21-22 May 1966.
- Kedgeley, E. 'Admission Requirements and University
Policy'. Paper presented at the NZUSA
Seminar on 'The Problems of Overseas
Students in New Zealand', Wellington,
21-22 May 1966.
- Noor, Y. 'A Study of the Overseas Students in ,
Christchurch'. Unpublished M.A. thesis in
Education. University of Canterbury, 1968.
- Rennie, C. 'The Universities Entrance Board Policy on
Admission of Overseas Students to New
Zealand Universities'. Paper presented to
the Overseas Students Seminar, Christchurch,
15-17 May 1970.

- Shand, T.P. 'Government Policy on Admission of Overseas Students in New Zealand'. Paper presented at the NZUSA Seminar on 'The Problems of Overseas Students in New Zealand', Wellington, 21-22 May 1966.
- Smith, A. 'New Zealand Immigration Laws, vis-a-vis the Overseas Students'. Paper presented at the Overseas Students Seminar, Christchurch, 15-17 May 1970.
- Ussher, K.E. 'Problems of the Overseas Students'. Paper presented at the Fourth Biennial Conference of Australian and New Zealand Student Health Association, Auckland, January, 1970.